CHILDREN'S BOOK
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LOS ANGELES

PRINCIPLES
OF POLITENESS,
AND OF
KNOWING THE WORLD.

By the late LORD CHESTERFIELD.

Methodiſed and digeſted under diſtinct Heads,

WITH ADDITIONS,

By the Rev. Dr. JOHN TRUSLER:

CONTAINING

Every Inſtruction neceſſary to complete the GENTLEMAN and MAN OF FASHION; to teach him a Knowledge of Life, and make him well received in all Companies.

TO WHICH IS NOW FIRST ANNEXED

A FATHER'S LEGACY
TO HIS DAUGHTERS:

By the late Dr. GREGORY,
OF EDINBURGH.

The whole admirably calculated for the IMPROVEMENT of YOUTH, yet not beneath the attention of any.

PORTSMOUTH, NEW-HAMPSHIRE:
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INTRODUCTION

TO THE PORTSMOUTH EDITION.

THE two parts of this work, which have heretofore been printed ſeparate, are now offered to the Public in one volume, as a ſyſtem of polite and moral inſtruction for both ſexes: This edition is critically corrected, with the ſpecial deſign of furniſhing engliſh ſchools, at a ſmall expence, with a proper *book for reading and parſing their own language, that the teacher may be provided with ſuitable means for mending the manners of his pupils, while he informs their underſtandings, by analyzing the grammatical conſtruction, and pointing out the beauties of the moſt approved ſtyle.*

PORTSMOUTH, *Jan.* 1786.

ADVERTISEMENT.

THE late Lord CHESTERFIELD *having been universally allowed to be one of the beſt bred men of the age, and moſt intimately acquainted with the principles and manners of mankind, the Editor of the following pages humbly apprehends he could not do the riſing generation a greater ſervice, than by collecting thoſe valuable precepts which are contained in his celebrated letters to his ſon, digeſting them under diſtinct heads, and thereby forming a ſyſtem of the moſt uſeful inſtruction.*

To that end, he has diligently ſelected every obſervation and remark that can poſſibly improve or inform the mind, within the rules of morality: and where there ſeemed a deficiency in any part of the ſyſtem, from the occaſional chaſms in Lord Cheſterfield's correſpondence, he has endeavoured to ſupply it. Much might have been ſaid on the ſubject of indelicacy, but as inſtructions on that head, to perſons poſſeſſed of a liberal education, muſt have been unneceſſary, they are here purpoſely omitted. Some may be apt to think, that many things in this work are too frivolous to be mentioned; but when it is remembered they are calculated for the multitude, it is preſumed they will be received as reſpectable admonitions. In ſhort, it has been the Editor's ſtudy to make Lord Cheſterfield uſeful to every claſs of youth; to lay that inſtruction before them, which they with difficulty muſt have found amidſt a heap of other matter; in a word, to give the very eſſence of his letters, and at a tenth part of the price *thoſe letters ſell for.*

PRINCIPLES
OF
POLITENESS, &c.
ADDRESSED TO
EVERY YOUNG GENTLEMAN.

AS all young men, on their firſt outſet in life, are in want of ſome experienced and friendly hand to bring them forward, and teach them a knowledge of the world; I think I cannot do the riſing generation a greater ſervice, than by directing the young man's ſteps, and teaching him how to make his way among the crowd. I will ſuppoſe him already inſtructed in the principles of religion, and neceſſity of moral virtues; (for without theſe he muſt be moſt unhappy) of courſe ſhall, in a ſeries of chapters, point out, under diſtinct heads, the qualifications neceſſary to make him well received in the world; without which, he cannot expect to bear his part in life, agreeably to his own wiſhes, or the duty he owes to ſociety; and as modeſty is the baſis of a proper reception, I ſhall begin with that.

MODESTY.

MODESTY is a polite accompliſhment, and generally an attendant upon merit: It is engaging to the higheſt degree, and wins the heart of all our acquaintance. On the contrary, none are more diſguſtful in company than the impudent and preſuming.

THE

THE man who is, on all occaſions, commending and ſpeaking well of himſelf, we naturally diſlike. On the other hand, he who ſtudies to conceal his own deſerts, who does juſtice to the merit of others, who talks but little of himſelf, and that with modeſty, makes a favourable impreſſion on the perſons he is converſing with, captivates their minds, and gains their eſteem.

MODESTY, however, widely differs from an awkward baſhfulneſs, which is as much to be condemned as the other is to be applauded. To appear ſimple is as ill-bred as to be impudent. A young man ought to be able to come into a room and addreſs the company, without the leaſt embarraſſment. To be out of countenance when ſpoken to, and not to have an anſwer ready, is ridiculous to the laſt degree.

AN awkward country fellow, when he comes into company better than himſelf, is exceedingly diſconcerted. He knows not what to do with his hands, or his hat, but either puts one of them in his pocket, and dangles the other by his ſide; or perhaps twirls his hat on his fingers, or fumbles with the button. If ſpoken to, he is in a much worſe ſituation, he anſwers with the utmoſt difficulty, and nearly ſtammers; whereas a gentleman, who is acquainted with life, enters a room with gracefulneſs and a modeſt aſſurance, addreſſes even perſons he does not know, in an eaſy and natural manner, and without the leaſt embarraſſment.

barraſſment. This is the characteriſtic of good breeding, a very neceſſary knowledge in our intercourſe with men; for one of inferior parts, with the behaviour of a gentleman, is frequently better received than a man of ſenſe, with the addreſs and manners of a clown.

IGNORANCE and vice are the only things we need be aſhamed of; ſteer clear of theſe, and you may go into any company you will: Not that I would have a young man throw off all dread of appearing abroad; as a fear of offending, or being diſeſteemed, will make him obſerve a proper decorum. Some perſons from experiencing the inconveniencies of falſe modeſty, have run into the other extreme, and acquired the character of impudent: This is as great a fault as the other. A well-bred man keeps himſelf within the two, and ſteers the middle way. He is eaſy and firm in every company, is modeſt but not baſhful, ſteady but not impudent. He copies the manners of the better people, and conforms to their cuſtoms with eaſe and attention.

TILL we can preſent ourſelves in all companies with coolneſs and unconcern, we can never preſent ourſelves well; nor will a man ever be ſuppoſed to have kept good company, or ever be acceptable in ſuch company, if he cannot appear there eaſy and unembarraſſed. A modeſt aſſurance, in every part of life, is the moſt advantageous qualification we can poſſibly acquire.

INSTEAD of becoming insolent, a man of sense, under a consciousness of merit, is more modest. He behaves himself indeed with firmness, but without the least presumption. The man who is ignorant of his own merit, is no less a fool than he who is constantly displaying it. A man of understanding avails himself of his abilities, but never boasts of them; whereas the timid and bashful can never push himself in life, be his merit as great as it will; he will be always kept behind by the forward and bustling. A man of abilities, and acquainted with life, will stand as firm in defence of his own rights, and pursue his plans as steadily and unmoved, as the most impudent man alive; but then he does it with a seeming modesty. Thus manner is every thing; what is impudence in one, is proper assurance only in another; for firmness is commendable, but an overbearing conduct is disgustful.

FORWARDNESS being the very reverse of modesty, follow rather than lead the company; that is, join in discourse upon subjects, rather than start one of your own: If you have parts, you will have opportunities enough of shewing them on every topic of conversation, and if you have none, it is better to expose yourself upon a subject of other people's than of your own.

BUT, be particularly careful not to speak of yourself, if you can help it. An impudent fellow lugs in himself

himself abruptly upon all occasions, and is ever the hero of his own story. Others will colour their arrogance with, 'It may seem strange, indeed, that I 'should talk in this manner of myself; it is what I by 'no means like, and should never do, if I had not been 'cruelly and unjustly accused; but when my character 'is attacked, it is a justice I owe to myself, to defend 'it.' This veil is too thin not to be seen through on the first inspection.

OTHERS again, with more art, will *modestly* boast of all the principal virtues, by calling those virtues weaknesses, and saying, they are so unfortunate as to fall into weaknesses. 'I cannot see persons suffer,' says one of this cast, 'without relieving them; 'though my circumstances are very unable to afford 'it.' 'I cannot avoid speaking truth, though it is 'often very imprudent,' and so on.

THIS angling for praise is so prevailing a principle, that it frequently stoops to the lowest objects. Men will often boast of doing that, which, if true, would be rather a disgrace to them than otherwise. One man affirms that he rode twenty miles within the hour; 'tis probably a lie; but suppose he did, what then? He had a good horse under him, and is a good jockey. Another swears he has often at a sitting, drank five or six bottles to his own share. Out of respect to him, I will believe *him* a liar, for I would not wish to think him a beast.

THESE and many more are the follies of idle people, which, while they think they procure them esteem, in reality make them despised.

To avoid this contempt, therefore, never speak of yourself at all, unless necessity obliges you; and even then, take care to do it in such a manner, that it may not be construed into fishing for applause. Whatever perfections you may have, be assured, people will find them out; but whether they do or not, nobody will take them upon your own word. The less you say of yourself, the more the world will give you credit for; and the more you say, the less they will believe you.

LYING.

OF all the vices, there is no one more criminal, more mean, and more ridiculous, than lying. The end we design by it is very seldom accomplished, for lies are always found out, at one time or other; and yet there are persons who give way to this vice, who are otherwise of good principles, and have not been ill educated.

LIES generally proceed from vanity, cowardice, and a revengeful disposition, and sometimes from a mistaken notion of self-defence.

HE who tells a malicious lie, with a view of injuring the person he speaks of, may gratify his wish for a while, but will, in the end, find it recoil upon himself; for, as soon as he is detected (and detected he most

moſt certainly will be) he is deſpiſed for the infamous attempt, and whatever he may ſay hereafter of that perſon, will be conſidered as falſe, whether it be ſo or not.

If a man lies, ſhuffles, or equivocates, for, in fact, they are all alike, by way of excuſe for any thing he has ſaid or done, he aggravates the offence rather than leſſens it; for the perſon to whom the lie is told has a right to know the truth, or there would have been no occaſion to have framed a falſehood. This perſon, of courſe, will think himſelf ill treated for being a ſecond time affronted; for what can be a greater affront than an attempt to impoſe upon any man's underſtanding? Beſides, lying, in excuſe for a fault, betrays fear, than which nothing is more daſtardly, and unbecoming the character of a gentleman.

There is nothing more manly, or more noble, if we have done wrong, than frankly to own it. It is the only way of meeting forgiveneſs. Indeed, confeſſing a fault and aſking pardon, with great minds, is conſidered as a ſufficient atonement. 'I have been 'betrayed into an error,' or 'I have injured you, 'Sir, and am heartily aſhamed of it, and ſorry for it,' has frequently diſarmed the perſon injured, and where he would have been our enemy, has made him our friend.

There are perſons alſo, whoſe *vanity* leads them to tell a thouſand lies. They perſuade themſelves,

that if it be no way injurious to others, it is harmleſs and innocent, and they ſhelter their falſehoods under the ſofter name of *untruths*. Theſe perſons are fooliſh enough to imagine, that if they can recite any thing wonderful, they draw the attention of the company, and if they themſelves are the objects of that wonder, they are looked up to as perſons extraordinary. This has made many men to ſee things that never were in being, hear things that never were ſaid, atchieve feats that never were attempted, dealing always in the marvellous. Such may be aſſured, however unwilling the perſons they are converſing with may be to laugh in their faces, that they hold them ſecretly in the higheſt contempt; for he who will tell a lie thus idly, will not ſcruple to tell a greater, where his intereſt is concerned. Rather than any perſon ſhould doubt of my veracity for one minute, I would deprive myſelf of telling abroad either what I had really ſeen or heard, if ſuch things did not carry with them the face of probability.

OTHERS again will boaſt of the great reſpect they meet with in certain companies; of the honors that are continually heaped on them there; of the great price they give for every thing they purchaſe; and this to be thought of conſequence; but, unleſs ſuch people have the beſt and moſt accurate memory, they will, perhaps, very ſoon after, contradict their former aſſertions, and ſubject themſelves to contempt and deriſion.

REMEMBER

REMEMBER then as long as you live, that nothing but ſtrict truth can carry you through life with honor and credit. Liars are not only diſagreeable but dangerous companions, and, when known, will ever be ſhunned by men of underſtanding. Beſides, as the greateſt liars are generally the greateſt fools, a man who addicts himſelf to this deteſtable vice, will not only be looked upon as vulgar, but will never be conſidered as a man of ſenſe.

GOOD-BREEDING.

VOID of good breeding, every other qualification will be imperfect, unadorned, and to a certain degree unavailing.

GOOD-BREEDING being the reſult of good ſenſe and good nature, is it not wonderful that people poſſeſſed of the one, ſhould be deficient in the other? The modes of it, varying according to perſons, places, and circumſtances, cannot indeed be acquired otherwiſe than by time and obſervation, but the ſubſtance is every where and always the ſame.

WHAT good morals are to ſociety in general, good manners are to particular ones; their band and ſecurity. Of all actions, next to that of performing a good one, the conſciouſneſs of rendering a civility is the moſt-grateful.

WE ſeldom ſee a perſon, let him be ever ſo ill-bred, want in reſpect to thoſe whom he acknowledges to be

his ſuperiors ; the manner of ſhewing this reſpect, then, is all I contend for. The well-bred man expreſſes it naturally and eaſily, while he who is unuſed to good company expreſſes it awkwardly. Study, then, to ſhew that reſpect which every one wiſhes to ſhew, in an eaſy and grateful way ; but this muſt be learnt by obſervation.

IN company with your equals, or in mixed companies, a greater latitude may be taken in your behaviour ; yet, it ſhould never exceed the bounds of decency ; for, though no one in this caſe, can claim any diſtinguiſhed marks of reſpect, every one is entitled to civility and good manners. A man need not, for example, fear to put his hands in his pockets, take ſnuff, ſit, ſtand, or occaſionally walk about the room ; but it would be highly unbecoming to whiſtle, wear his hat, looſen his garters, or throw himſelf acroſs the chairs. Such liberties are offenſive to our equals, and inſulting to our inferiors. Eaſineſs of carriage by no means implies inattention and careleſſneſs. No one is at liberty to act, in all reſpects, as he pleaſes ; but is bound by the laws of good manners to behave with decorum.

LET a man talk to you ever ſo ſtupidly or frivolouſly, not to pay ſome attention to what he ſays, is ſavageneſs to the greateſt degree. Nay, if he even forces his converſation to you, it is worſe than rudeneſs not to liſten to him ; for your inattention in this caſe,

caſe, tells him, in expreſs terms, that you think him a blockhead and not worth the hearing. Now, if ſuch behaviour is rude to men, it is much more ſo to women, who, be their rank what it will, have, on account of their ſex, a claim to officious attention from the men. Their little wants and whims, their likes and diſlikes, and even their impertinences, are particularly attended to and flattered, and their very thoughts and wiſhes gueſſed at and inſtantly gratified, by every well-bred man.

IN promiſcuous companies, you ſhould vary your addreſs, agreeably to the different ages of the perſons you ſpeak to. It would be rude and abſurd to talk of your amours or your pleaſures to men of certain dignity and gravity, to clergymen, or men in years; but ſtill you ſhould be as eaſy with them as with others, your manner only ſhould be varied; you ſhould, if poſſible, double your reſpect and attention to them; and were you to inſinuate occaſionally, that from their obſervation and experience you wiſh to profit, you would inſenſibly win their eſteem; for flattery, if not fulſome and groſs, is agreeable to all.

WHEN invited to dinner or ſupper, you muſt never uſurp to yourſelf the beſt places, the beſt diſhes, &c. but always decline them, and offer them to others, except, indeed, you are offered any thing by a ſuperior, when it would be a rudeneſs, if you liked it, not to accept it immediately, without the leaſt apology. —

Thus, for example, was a ſuperior, the maſter of the table, to offer you a thing of which there was but one, to paſs it to the perſon next you, would be indirectly charging him that offered it to you, with a want of good manners and proper reſpect to his company; or, if you were the only ſtranger preſent, it would be a rudeneſs if you make a feint of refuſing it with the cuſtomary apology, 'I cannot think of taking it from 'you, ſir;' or, 'I am ſorry to deprive you of it;' as it is ſuppoſed he is conſcious of his own rank, and if he choſe not to give it, would not have offered it; your apology therefore, in this caſe, is putting him upon an equality with yourſelf. In like manner, it is rudeneſs to draw back when requeſted by a ſuperior to paſs a door firſt, or to ſtep into a carriage before him. In ſhort, it would be endleſs to particulariſe all the inſtances in which a well-bred man ſhews his politeneſs in good company, ſuch as not yawning, ſinging, whiſtling, warming his breech at the fire, lounging, putting his legs upon the chairs, and the like, familiarities every man's good ſenſe muſt condemn, and good-breeding abhor.

BUT, good-breeding conſiſts in more than merely not being ill-bred. To return a bow, ſpeak when you are ſpoken to, and ſay nothing rude, are ſuch negative acts of good-breeding, that they are little more than not being a brute. Would it not be a very poor commendation of any man's cleanlineſs, to ſay that he was not offenſive? If we wiſh for the good will and eſteem

eſteem of our acquaintance, our good-breeding muſt be active, cheerful, officious and ſeducing.

FOR example, ſhould you invite any one to dine or ſup with you, recollect whether ever you had obſerved them to prefer one thing to another, and endeavour to procure that thing; when at table, ſay, 'At ſuch a 'time, I think you ſeemed to give this diſh a prefer-'ence, I therefore ordered it.' 'This is the wine I 'obſerved you like beſt, I have therefore been at ſome 'pains to procure it.' Trifling as theſe things may appear, they prove an attention to the perſon they are ſaid to; and as attention in trifles is the teſt of reſpect, the compliment will not be loſt.

I NEED only refer you to your own breaſt. How have theſe little attentions, when ſhewn you by others, flattered that ſelf-love which no man is free from? They incline and attach us to that perſon, and prejudice us afterwards, to all that he ſays or does. The declaration of the women in a great degree ſtamps a man's reputation of being either ill or well-bred; you muſt then, in a manner, overwhelm them with theſe attentions; they are uſed to them, and naturally expect them, and to do them juſtice, they are ſeldom loſt upon them. You muſt be ſedulous to wait upon them, pick up with alacrity any thing they drop, and be very officious in procuring their carriages or their chairs in public places; be blind to what you ſhould not ſee, and deaf to what you ſhould not hear. Opportunities of ſhewing theſe attentions are continually preſenting

preſenting themſelves; but in caſe they ſhould not, you muſt ſtudy to create them.

IF ever you would be eſteemed by the women, your converſation to them ſhould be always reſpectful, lively, and addreſſed to their vanity. Every thing you ſay or do, ſhould tend to ſhew a regard to their beauty or good ſenſe: Even men are not without their vanities of one kind or another, and flattering that vanity by words and looks of approbation, is one of the principal characters of good-breeding.

ADDRESS and manners, with weak perſons, who are actually three-fourths of the world, are every thing; and even people of the beſt underſtanding are taken in with them. Where the heart is not won, and the eye pleaſed, the mind will be ſeldom on our ſide.

IN ſhort, learning and erudition, without good-breeding, are tireſome and pedantic; and an ill-bred man is as unfit for good company, as he will be unwelcome in it. Nay, he is full as unfit for buſineſs as for company. Make, then, good-breeding the great object of your thoughts and actions. Be particularly obſervant of, and endeavour to imitate, the behaviour and manners of ſuch as are diſtinguiſhed by their politeneſs; and be perſuaded, that good-breeding is to all worldly qualifications, what charity is to all chriſtian virtues; it adorns merit, and often covers the want of it.

GENTEEL

GENTEEL CARRIAGE.

NEXT to good-breeding is a genteel manner and carriage, wholly free from thoſe ill habits and awkward actions, which many very worthy perſons are addicted to.

A GENTEEL manner of behaviour, how trifling ſoever it may ſeem, is of the utmoſt conſequence in private life. Men of very inferior parts have been eſteemed, merely for their genteel carriage and good-breeding, while ſenſible men have given diſguſt for want of it. There is ſomething or other that prepoſſeſſes us at firſt ſight, in favour of a well-bred man, and makes us wiſh to like him.

WHEN an awkward fellow firſt comes into a room, he attempts to bow, and his ſword, if he wears one, goes between his legs, and nearly throws him down. Confuſed and aſhamed, he ſtumbles to the upper end of the room, and ſeats himſelf in the very chair he ſhould not. He there begins playing with his hat, which he preſently drops; and recovering his hat, he lets fall his cane; and in picking up his cane, down goes his hat again; thus 'tis a conſiderable time before he is adjuſted. When his tea or coffee is handed to him, he ſpreads his handkerchief upon his knees, ſcalds his mouth, drops either the cup or the ſaucer, and ſpills the tea or coffee in his lap. At dinner he is more uncommonly awkward; there he tucks his napkin through a button-hole, which tickles his chin,

and

and occaſions him to make a variety of wry faces; he ſeats himſelf upon the edge of the chair, at ſo great a diſtance from the table, that he frequently drops his meat between his plate and his mouth; he holds his knife, fork and ſpoon differently from other people; eats with his knife, to the manifeſt danger of his mouth; picks his teeth with his fork, rakes his mouth with his finger, and puts his ſpoon which has been in his throat a dozen times, into the diſh again. If he is to carve, he cannot hit the joint, but in labouring to cut through the bone, ſplaſhes the ſauce over every body's cloaths. He generally daubs himſelf all over, his elbows are in the next perſon's plate, and he is up to the knuckles in ſoup and greaſe. If he drinks, it is with his mouth full, interrupting the whole company with 'To your good health, ſir,' and 'My 'ſervice to you;' perhaps coughs in his glaſs, and beſprinkles the whole table. Further, he has perhaps a number of diſagreeable tricks, he ſnuffs up his noſe, picks it with his fingers, blows it, and looks in his handkerchief, crams his hands firſt into his boſom, and next into his breeches. In ſhort, he neither dreſſes nor acts like any other perſon, but is particularly awkward in every thing he does. All this, I own, has nothing in it criminal; but it is ſuch an offence to good manners and good-breeding, that it is univerſally deſpiſed; it makes a man ridiculous in every company, and, of courſe, ought carefully to be avoided by every one who would wiſh to pleaſe.

FROM this picture of the ill-bred man, you will eaſily

eaſily diſcover that of the well-bred; for you may readily judge what you ought to do, when you are told what you ought not to do; a little attention to the manners of thoſe who have ſeen the world, will make a proper behaviour habitual and familiar to you.

ACTIONS, that would otherwiſe be pleaſing, frequently become ridiculous by the manner of doing them. If a lady drop her fan in company, the worſt-bred man would immediately pick it up, and give it to her; the beſt bred man can do no more; but then he does it in a graceful manner, that is ſure to pleaſe; whereas the other would do it ſo awkwardly as to be laughed at.

YOU may alſo know a well-bred perſon by his manner of ſitting. Aſhamed and confuſed, the awkward man ſits in his chair ſtiff and bolt upright, whereas the man of faſhion, is eaſy in every poſition; inſtead of lolling or lounging as he ſits, he leans with elegance, and by varying his attitudes, ſhews that he has been uſed to good company. Let it be one part of your ſtudy then, to learn to ſit genteely in different companies, to loll gracefully, where you are authorized to take that liberty, and ſit up reſpectfully, where that freedom is not allowable.

IN ſhort, you cannot conceive how advantageous a graceful carriage and a pleaſing addreſs are, upon all occaſions; they enſnare the affections, ſteal a prepoſſeſſion in our favour, and play about the heart till they engage it.

Now

Now to acquire a graceful air, you muſt attend to your dancing; no one can either ſit, ſtand or walk well, unleſs he dances well. And, in learning to dance, be particularly attentive to the motion of your arms, for a ſtiffneſs in the wriſt will make any man look awkward. If a man walks well, preſents himſelf well in company, wears his hat well, moves his head properly, and his arms gracefully, it is almoſt all that is neceſſary.

THERE is alſo an awkwardneſs in ſpeech, that naturally falls under this head, and ought to and may be guarded againſt; ſuch as forgetting names, and miſtaking one name for another; to ſpeak of Mr. What-d'ye-call-him, or You-know-who, Mrs. Thingum, What's-her-name, or How-d'ye-call-her, is exceedingly awkward and vulgar. It is the ſame to addreſs people by improper titles, as *ſir* for *my lord*; to begin a ſtory without being able to finiſh it, and break off in the middle, with, 'I have forgot the reſt.'

OUR voice and manner of ſpeaking too, ſhould likewiſe be attended to. Some will mumble over their words, ſo as not to be intelligible, and others will ſpeak ſo faſt as not to be underſtood, and, in doing this, will ſputter and ſpit in your face; ſome will bawl as if they were ſpeaking to the deaf; others will ſpeak ſo low as ſcarcely to be heard; and many will put their face ſo cloſe to yours, as to offend you with their breath. All theſe habits are horrid and diſguſtful

ful, but may eaſily be got the better of, with care. They are the vulgar characteriſtics of a low bred man, or are proofs that very little pains have been beſtowed in his education. In ſhort, an attention to theſe little matters is of greater importance than you are aware of; many ſenſible men having loſt ground for want of theſe little graces, and many, poſſeſſed of theſe perfections alone, having made their way through life, who otherwiſe would not have been noticed.

CLEANLINESS OF PERSON.

BUT, as no one can pleaſe in company, however graceful in his air, unleſs he be clean and neat in his perſon, this qualification comes next to be conſidered.

NEGLIGENCE of one's perſon not only implies an unſufferable indolence, but an indifference whether we pleaſe or not. It betrays an inſolence and affectation, ariſing from a preſumption, that we are ſure of pleaſing, without having recourſe to thoſe means which many are obliged to uſe.

HE who is not thoroughly clean in his perſon, will be offenſive to all he converſes with. A particular regard to the cleanlineſs of your mouth, teeth, hands and nails, is but common decency. A foul mouth and unclean hands, are certain marks of vulgarity; the firſt is the cauſe of an offenſive breath, which nobody can bear, and the laſt is declarative of dirty

work; one may always know a gentleman by the ſtate of his hands and nails. The fleſh at the roots ſhould be kept back, ſo as to ſhew the ſemicircles at the bottom of the nails; the edges of the nails ſhould never be cut down below the ends of the fingers, nor ſhould they be ſuffered to grow longer than the fingers. When the nails are cut down to the quick, it is a ſhrewd ſign that the man is a mechanic, to whom long nails would be troubleſome, or that he gets his bread by fiddling; and if they are longer than his finger's ends, and encircled with a black rim, it foretells he has been laborioufly and meanly employed, and too fatigued to clean himſelf; a good apology for want of cleanlineſs in a mechanic, but the greateſt diſgrace that can attend a gentleman.

THESE things may appear too inſignificant to be mentioned; but when it is conſidered that a thouſand little nameleſs things, which every one feels, but no one can deſcribe, conſpire to form that *whole* of pleaſing, I hope you will not call them trifling. Beſides, a clean ſhirt and a clean perſon are as neceſſary to health, as not to offend other people. It is a maxim with me, which I have lived to ſee verified, that he who is negligent at twenty years of age, will be a ſlovен at forty, and intolerable at fifty.

DRESS.

NEATNESS of perſon, I obſerved, was as neceſſary as cleanlineſs; of courſe, ſome attention muſt be paid to your dreſs. SUCH

SUCH is the abſurdity of the times, that to paſs well with the world, we muſt adopt ſome of its cuſtoms, be they ridiculous or not.

IN the firſt place, to neglect one's dreſs is to affront all the female part of our acquaintance. The women in particular pay an attention to their dreſs; to neglect therefore yours will diſpleaſe them, as it would be tacitly taxing them with vanity, and declaring that you thought them not worth that reſpect which every body elſe does. And, as I have mentioned before, it being the women who ſtamp a young man's credit in the faſhionable world, if you do not make yourſelf agreeable to them, you will aſſuredly loſe ground among the men.

DRESS, as trifling as it may appear to a man of underſtanding, prepoſſeſſes on the firſt appearance, which is frequently deciſive. And indeed we form ſome opinion of a man's ſenſe and character from his dreſs. Any exceeding of the faſhion, or any affectation whatever in dreſs, argues a weakneſs in underſtanding, and nine times in ten, it will be found ſo.

THERE are few young fellows but what diſplay ſome character or other in this ſhape. Some would be thought fearleſs and brave; theſe wear a black cravat, a ſhort coat and waiſtcoat, an uncommon long ſword hanging to their knees, a large hat fiercely cocked, and are *flaſh* all over. Others affect to be country ſquires; theſe will go about in buckſkin breeches,

brown frocks, and great oaken cudgels in their hands, ſlouched hats, with their hair undreſſed and tucked up under them to an enormous ſize, and imitate grooms and country boobies ſo well externally, that there is not the leaſt doubt of their reſembling them as well internally. Others, again, paint and powder themſelves ſo much, and dreſs ſo finically, as leads us to ſuppoſe they are only women in boy's cloaths. Now a ſenſible man carefully avoids all this, or any other affectation. He dreſſes as faſhionably and as well as perſons of the beſt families and beſt ſenſe; if he exceeds them, he is a coxcomb; if he dreſſes worſe, he is unpardonable.

DRESS yourſelf fine, then, if poſſible, or plain, agreeably to the company you are in; that is, conform to the dreſs of others, and avoid the appearance of being tumbled. Imitate thoſe reaſonable people of your own age, whoſe dreſs is neither remarked as too neglected or too much ſtudied. Take care to have your clothes well made, in the faſhion, and to fit you, or you will, after all, appear awkward. When once dreſſed, think no more of it; ſhew no fear of diſcompoſing your dreſs, but let all your motions be as eaſy and unembarraſſed, as if you were at home in your diſhabille.

ELEGANCE OF EXPRESSION.

HAVING mentioned elegance of perſon, I will proceed to elegance of expreſſion.

IT is not one or two qualifications alone complete the gentleman; it muſt be a union of many; and graceful ſpeaking is as eſſential as gracefulneſs of perſon. Every man cannot be a harmonious ſpeaker; a roughneſs or coarſeneſs of voice may prevent it; but if there are no natural imperfections, if a man does not ſtammer or liſp, or has not loſt his teeth, he may ſpeak gracefully; nor will all theſe defects, if he has a mind to it, prevent him from ſpeaking correctly.

NOBODY can attend with pleaſure to a bad ſpeaker. One who tells his ſtory ill, be it ever ſo important, will tire even the moſt patient. If you have been preſent at the performance of a good tragedy, you have doubtleſs been ſenſible of the good effects of a ſpeech well delivered; how much it has intereſted and affected you; and on the contrary, how much an ill ſpoken one has diſguſted you. 'Tis the ſame in common converſation; he who ſpeaks deliberately, diſtinctly and correctly: He who makes uſe of the beſt words to expreſs himſelf, and varies his voice according to the nature of the ſubject, will always pleaſe, while the thick or haſty ſpeaker, he who mumbles out a ſet of ill-choſen words, utters them ingrammatically, or with a dull monotony, will tire and diſguſt. Be aſſured then, the air, the geſture, the looks of a ſpeaker, a proper accent, a juſt emphaſis, and tuneful cadence, are full as neceſſary to pleaſe and be attended to, as the ſubject matter itſelf.

PEOPLE may talk what they will of ſolid reaſoning and ſound ſenſe; without the graces and ornaments of language, they will neither pleaſe nor perſuade. In common diſcourſe, even trifles elegantly expreſſed will be better received than the beſt of arguments homeſpun and unadorned.

A GOOD way to acquire a graceful utterance is to read aloud to ſome friend every day, and beg of him to ſet you right, in caſe you read too faſt, do not obſerve the proper ſtops, lay a wrong emphaſis, or utter your words indiſtinctly. You may even read aloud to yourſelf, where ſuch a friend is not at hand, and you will find your own ear a good corrector. Take care to open your teeth when you read or ſpeak, and articulate every word diſtinctly; which laſt cannot be done, but by ſounding the final letter. But above all, endeavour to vary your voice, according to the matter, and avoid a monotony. By a daily attention to this, it will, in a little time, become eaſy and habitual to you.

PAY an attention alſo to your looks and your geſtures, when talking even on the moſt trifling ſubjects; things appear very different according as they are expreſſed, looked and delivered.

Now, if it is neceſſary to attend ſo particularly to our *manner* of ſpeaking, it is much more ſo, with reſpect to the *matter*. Fine turns of expreſſion, a genteel and correct ſtyle, are ornaments as requiſite to

common

common ſenſe, as polite behaviour and an elegant addreſs are to common good manners; they are great aſſiſtants in the point of pleaſing. A gentleman, 'tis true, may be known in the meaneſt garb, but it admits not of a doubt, that he would be better received into good company, genteelly and faſhionably dreſſed, than if he appeared in dirt and tatters.

BE careful then of your ſtyle upon all occaſions; whether you write or ſpeak, ſtudy for the beſt words and beſt expreſſions, even in common converſation, or the moſt familiar letters. This will prevent your ſpeaking in a hurry, than which nothing is more vulgar; though you may be a little embarraſſed at firſt, time and uſe will render it eaſy. It is no ſuch difficult thing to expreſs ourſelves well on ſubjects we are thoroughly acquainted with, if we think before we ſpeak; and no one ſhould preſume to do otherwiſe. When you have ſaid a thing, if you did not reflect before, be ſure to do it afterwards; conſider with yourſelf, whether you could not have expreſſed yourſelf better; and if you are in doubt of the propriety or elegancy of any word, ſearch for it in ſome dictionary, * or ſome good author, while you remember it: Never be ſparing of your trouble while you would wiſh

* Johnſon's folio Dictionary *you will find very ſerviceable*; *and the* Difference between Words reputed ſynonimous; *a work in two volumes, written by me ſome years ago, and publiſhed by Dodſley.*

wiſh to improve, and my word for it, a very little time will make this matter habitual.

IN order to ſpeak grammatically, and to expreſs yourſelf pleaſingly, I would recommend it to you to tranſlate often any language you are acquainted with into Engliſh, and to correct ſuch tranſlation till the words, their order, and the periods, are agreeable to your own ear.

VULGARISM in language is another diſtinguiſhing mark of bad company and education. Expreſſions may be correct in themſelves, and yet be vulgar, owing to their not being faſhionable; for language and manners are both eſtabliſhed by the uſage of people of faſhion.

THE converſation of a low-bred man is filled up with proverbs and hackneyed ſayings. Inſtead of obſerving that taſtes are different, and that moſt men have one peculiar to themſelves, he will give you, 'What is one man's meat is another man's poiſon;' or, 'Every one to their liking, as the old woman ſaid, 'when ſhe kiſſed her cow.' He has ever ſome favourite word, which he lugs in upon all occaſions, right or wrong; ſuch as *vaſtly* angry, *vaſtly* kind; *deviliſh* ugly, *deviliſh* handſome; *immenſely* great, *immenſely* little. Even his pronunciation carries the mark of vulgarity along with it; he calls the earth, *yearth*; finan'ces, *fin'ances*; he goes *to words*, and not towards ſuch a place. He affects to uſe hard words,

to

to give him the appearance of a man of learning, but frequently miſtakes their meaning, and ſeldom, if ever, pronounces them properly.

ALL this muſt be avoided, if you would not be ſuppoſed to have kept company with footmen and houſemaids. Never have recourſe to proverbial or vulgar ſayings; uſe neither favourite nor hard words, but ſeek for the moſt elegant; be careful in the management of them, and depend on it your labour will not be loſt; for nothing is more engaging than a faſhionable and polite addreſs.

ADDRESS, PHRASEOLOGY, AND SMALL-TALK.

IN all good company, we meet with a certain manner, phraſeology, and general converſation, that diſtinguiſh the man of faſhion. Theſe can only be acquired by frequenting good company, and being particularly attentive to all that paſſes there.

WHEN invited to dine or ſup at the houſe of any well-bred man, obſerve how he does the honors of his table, and mark his manner of treating his company.

ATTEND to the compliments of congratulation or condolence that he pays; and take notice of his addreſs to his ſuperiors, his equals and his inferiors; nay, his very looks and tone of voice, are worth your attention, for we cannot pleaſe without a union of them all.

THERE

THERE is a certain diſtinguiſhing diction that marks the man of faſhion, a certain language of converſation that every gentleman ſhould be maſter of. Saying to a man juſt married, 'I wiſh you joy,' or to one who has loſt his wife, 'I am ſorry for your loſs,' and both perhaps with an unmeaning countenance, may be civil, but it is nevertheleſs vulgar. A man of faſhion will expreſs the ſame thing more elegantly, and with a look of ſincerity, that ſhall attract the eſteem of the perſon he ſpeaks to. He will advance to the one, with warmth and cheerfulneſs, and perhaps ſqueezing him by the hand, will ſay, 'Believe me, 'my dear Sir, I have ſcarce words to expreſs the joy 'I feel, upon your happy alliance with ſuch or ſuch 'a family,' &c. To the other in affliction, he will advance ſlower, and with a peculiar compoſure of voice and countenance, begin his compliments of condolence with, 'I hope, Sir, you will do me the juſtice 'to be perſuaded, that I am not inſenſible of your 'unhappineſs, that I take part in your diſtreſs, and 'ſhall ever be affected where *you* are ſo.'

YOUR firſt addreſs to, and indeed all your converſation with, your ſuperiors, ſhould be open, cheerful and reſpectful; with your equals warm and animated; with your inferiors, hearty, free and unreſerved.

THERE is a faſhionable kind of ſmall-talk, which however trifling it may be thought, has its uſe in mixed companies: Of courſe you ſhould endeavour

to

to acquire it. By ſmall-talk, I mean a good deal to ſay on unimportant matters; for example, foods, the flavour and growth of wines, and the chit-chat of the day. Such converſation will ſerve to keep off ſerious ſubjects, that might ſometimes create diſputes. This chit-chat is chiefly to be learned by frequenting the company of the ladies.

OBSERVATION.

AS the art of pleaſing is to be learnt only by frequenting the beſt companies, we muſt endeavour to pick it up in ſuch companies by obſervation; for, it is not ſenſe and knowledge alone that will acquire eſteem; theſe certainly are the firſt and neceſſary foundations for pleaſing, but they will by no means do, unleſs attended with manners and attentions.

THERE have been people who have frequented the firſt companies all their life time, and yet have never got rid of their natural ſtiffneſs and awkwardneſs; but have continued as vulgar as if they were never out of a ſervant's hall: This has been owing to careleſſneſs, and a want of attention to the manners and behaviour of others.

THERE are a great many people likewiſe who buſy themſelves the whole day, and who in fact do nothing. They have poſſibly taken up a book for two or three hours, but from a certain inattention that grows upon them the more it is indulged, know no more of the

contents

contents than if they had not looked into it; nay, it is impoſſible for any one to retain what he reads, unleſs he reflects and reaſons upon it as he goes on. When they have thus lounged away an hour or two, they will ſaunter into company, without attending to any thing that paſſes there; but, if they think at all, are thinking of ſome trifling matter that ought not to occupy their attention; thence perhaps they go to the play, where they ſtare at the company and the lights, without attending to the piece, the very thing they went to ſee. In this manner they wear away their hours, that might otherwiſe be employed to their improvement and advantage. This ſilly ſuſpenſion of thought they would paſs for *abſence of mind*—ridiculous!—Wherever you are, let me recommend it to you to pay an attention to all that paſſes; obſerve the characters of the perſons you are with, and the ſubjects of their converſation; liſten to every thing that is ſaid, ſee every thing that is done, and (according to the vulgar ſaying) have your eyes and your ears about you.

A CONTINUAL inattention to matters that occur, is the characteriſtic of a weak mind; the man who gives way to it, is little elſe than a trifler, a blank in ſociety, which every ſenſible perſon overlooks; ſurely what is worth doing, is worth doing well, and nothing can be well done, if not properly attended to. When I hear a man ſay, on being aſked about any thing that was ſaid or done in his preſence, 'that

'truly

'truly he did not mind it.' I am ready to knock the fool down. *Why* did not he mind it?—What elſe had he to do?—A man of ſenſe and faſhion never makes uſe of this paltry plea, he never complains of a treacherous memory, but attends to and remembers every thing that is either ſaid or done.

WHENEVER, then, you go into good company, that is the company of people of faſhion, obſerve carefully their behaviour, their addreſs and their manner; imitate them as far as in your power. Your attention, if poſſible, ſhould be ſo ready as to obſerve every perſon in the room at once, their motions, their looks, and their turns of expreſſion, and that without ſtaring, or ſeeming to be an obſerver. This kind of obſervation may be acquired by care and practice, and will be found of the utmoſt advantage to you, in the courſe of life.

ABSENCE OF MIND.

HAVING mentioned abſence of mind, let me be more particular concerning it.

WHAT the world calls an abſent man, is generally either a very affected one, or a very weak one; but whether weak or affected, he is, in company, a very diſagreeable man. Loſt in thought, or poſſibly in no thought at all, he is a ſtranger to every one preſent, and to every thing that paſſes; he knows not his beſt friends, is deficient in every act of good manners, un-

obſervant of the actions of the company, and inſenſible to his own. His anſwers are quite the reverſe of what they ought to be; talk to him of one thing, he replies, as of another. He forgets what he ſaid laſt, leaves his hat in one room, his cane in another, and his ſword in a third; nay, if it was not for his buckles, he would even leave his ſhoes behind him. Neither his arms nor his legs ſeem to be a part of his body, and his head is never in a right poſition. He joins not in the general converſation, except it be by fits and ſtarts, as if awaking from a dream: I attribute this either to weakneſs or affectation. His ſhallow mind is poſſibly not able to attend to more than one thing at a time; or he would be ſuppoſed wrap'd up in the inveſtigation of ſome very important matter. Such men as Sir Iſaac Newton or Mr. Locke, might occaſionally have ſome excuſe for abſence of mind! It might proceed from that intenſeneſs of thought which was neceſſary at all times for the ſcientific ſubjects they were ſtudying; but, for a young man, and a man of the world, who has no ſuch plea to make, abſence of mind is rudeneſs to the company, and deſerves the ſevereſt cenſure.

HOWEVER inſignificant a company may be; however trifling their converſation; while you are with them, do not ſhew them, by an inattention, that you think them trifling; that can never be the way to pleaſe, but rather fall in with their weakneſs than otherwiſe; for to mortify, or ſhew the leaſt contempt

to

to thoſe we are in company with, is the greateſt rudeneſs we can be guilty of, and what few can forgive.

I NEVER yet found a man inattentive to the perſon he feared, or the woman he loved; which convinces me, that abſence of mind is to be got the better of, if we think proper to make the trial; and believe me, it is always worth the attempt.

ABSENCE of mind is a tacit declaration, that thoſe we are in company with, are not worth attending to; and what can be a greater affront?——Beſides, can an abſent man improve by what is ſaid or done in his preſence? No; he may frequent the beſt companies for years together, and all to no purpoſe. In ſhort, a man is neither fit for buſineſs nor converſation, unleſs he can attend to the object before him, be that object what it will.

KNOWLEDGE OF THE WORLD.

A KNOWLEDGE of the world, by our own experience and obſervation, is ſo neceſſary, that, without it, we ſhall act very abſurdly, and frequently give offence, when we do not mean it. All the learning and parts in the world, will not ſecure us from it. Without an acquaintance with life, a man may ſay very good things, but time them ſo ill, and addreſs them ſo improperly, that he had much better be ſilent. Full of himſelf, and his own buſineſs, and inattentive to the circumſtances and ſituations of thoſe

he converſes with, he vents it without the leaſt diſcretion, ſays things that he ought not to ſay, confuſes ſome, ſhocks others, and puts the whole company in pain, leſt what he utters next ſhould prove worſe than the laſt. The beſt direction I can give you in this matter, is rather to fall in with the converſation of others, than ſtart a ſubject of your own; rather ſtrive to put them more in conceit with themſelves, than to draw their attention to you.

A NOVICE in life, he who knows little of mankind, but what he collects from books, lays it down as a maxim, that moſt men love flattery; in order therefore to pleaſe, he will flatter. But how? Without regard either to circumſtances or occaſion. Inſtead of thoſe delicate touches, thoſe ſoft tints, that ſerve to heighten the piece, he lays on his colours with a heavy hand, and daubs, where he means to adorn; in other words, he will flatter ſo unſeaſonably, and at the ſame time ſo groſſly, that while he wiſhes to pleaſe, he puts out of countenance, and is ſure to offend. On the contrary, a man of the world, one who has made life his ſtudy, knows the power of flattery as well as he; but, then, he knows how to apply it; he watches the opportunity, and does it indirectly, by inference, compariſon and hint.

MAN is made up of ſuch a variety of matter, that to ſearch him thoroughly, requires time and attention; for, though we are all made of the ſame materials, and have all the ſame paſſions, yet, from a difference

difference in their proportion and combination, we vary in our diſpoſitions; what is agreeable to one is diſagreeable to another, and what one ſhall approve, another ſhall condemn. Reaſon is given us to controul theſe paſſions, but ſeldom does it. Application therefore to the reaſon of any man, will frequently prove ineffectual, unleſs we endeavour at the ſame time to gain his heart.

WHEREVER then you are, ſearch into the characters of men; find out if poſſible, their foible, their governing paſſion, or their particular merit; take them on their weak ſide, and you will generally ſucceed; their prevailing vanity you may readily diſcover, by obſerving their favourite topic of converſation; for every one talks moſt, of what he would be thought moſt to excel in.

THE time ſhould alſo be judiciouſly made choice of. Every man has his particular times, when he may be applied to with ſucceſs, the *mollia tempora fandi*; but theſe times are not all day long, they muſt be found out, watched, and taken advantage of. You could not hope for ſucceſs in applying to a man about one buſineſs, when he was taken up with another, or when his mind was affected with exceſs of grief, anger, or the like.

YOU cannot judge of other men's minds better than by ſtudying your own; for though one man has one foible, and another has another, yet men, in

general, are very much alike. Whatever pleaſes or offends you, will, in ſimilar circumſtances, pleaſe or offend others; if you find yourſelf hurt, when another makes you feel his ſuperiority, you will certainly upon the common rule of right, *Do as you would be done by*, take care not to let another feel *your* ſuperiority, if you have it; eſpecially if you wiſh to gain his intereſt or eſteem. If diſagreeable inſinuations, open contradictions, or oblique ſneers, vex and anger you, would you uſe them where you wiſhed to pleaſe? Certainly not. Obſerve then, with care, the operations of your own mind, and you may, in a great meaſure, read all mankind.

I WILL allow that one bred up in a cloiſter or college, may reaſon well on the ſtructure of the human mind; he may inveſtigate the nature of man, and give a tolerable account of his head, his heart, his paſſions, and his ſentiments: But at the ſame time he may know nothing of him; he has not lived with him, and of courſe knows but little how thoſe ſentiments or thoſe paſſions will work.—He muſt be ignorant of the various prejudices, propenſities and antipathies, that always bias him, and frequently determine him. His knowledge is acquired only from theory, which differs widely from practice; and if he forms his judgment from that alone, he muſt be often deceived; whereas a man of the world, one who collects his knowledge from his own experience and obſervation, is ſeldom wrong; he is well acquainted with the operations of the

the human mind; prys into the heart of man; reads his words, before they are uttered; ſees his actions, before they are performed; knows what will pleaſe and what will diſpleaſe, and foreſees the event of moſt things.

LABOUR then to acquire this intuitive knowledge; attend carefully to the addreſs, the arts and manners of thoſe acquainted with life, and endeavour to imitate them. Obſerve the means they take, to gain the favour, and conciliate the affections of thoſe they aſſociate with; purſue thoſe means, and you will ſoon gain the eſteem of all that know you.

How often have we ſeen men governed by perſons very much their inferiors in point of underſtanding, and even without their knowing it? A proof that ſome men have more worldly dexterity than others; they find out the weak and unguarded part, make their attack there, and the man ſurrenders.

Now from a knowledge of mankind we ſhall learn the advantage of two things, the command of our temper and countenances; a trifling, diſagreeable incident ſhall perhaps anger one unacquainted with life, or confound him with ſhame; ſhall make him rave like a madman, or look like a fool; but a man of the world will never underſtand what he cannot or ought not to reſent. If he ſhould chance to make a ſlip himſelf, he will ſtifle his confuſion, and turn it off with a jeſt, recovering it with coolneſs.

MANY

MANY people have ſenſe enough to keep their own ſecrets; but from being unuſed to a variety of company, have unfortunately ſuch a tell-tale countenance, as involuntarily declares what they would wiſh to conceal. This is a great unhappineſs, and ſhould, as ſoon as poſſible, be got the better of.

THAT coolneſs of mind, and evenneſs of countenance, which prevent a diſcovery of our ſentiments, by our words, our actions, or our looks, are too neceſſary to paſs unnoticed. A man who cannot hear diſpleaſing things, without viſible marks of anger or uneaſineſs; or pleaſing ones, without a ſudden burſt of joy, a cheerful eye, or an expanded face, is at the mercy of every knave; for either they will deſignedly pleaſe or provoke you themſelves, to catch your unguarded looks; or they will ſeize the opportunity thus to read your very heart, when another ſhall do it. You may poſſibly tell me, that this coolneſs muſt be natural, for if not, you can never acquire it. I will admit the force of conſtitution, but people are very apt to blame *that*, for many things they might readily avoid. Care, with a little reflection, will ſoon give you this maſtery of your temper and countenance. If you find yourſelf ſubject to ſudden ſtarts of paſſion, determine with yourſelf not to utter a ſingle word till your reaſon has recovered itſelf; and reſolve to keep your countenance as unmoved as poſſible. As a man, who at a card-table can preſerve a ſerenity in his looks, under good or bad luck, has conſiderably the advantage of one who appears elated with ſucceſs, or caſt

down

down with ill fortune, from our being able to read his cards in his face, ſo the man of the world, having to deal with one of theſe babbling countenances, will take care to profit by the circumſtance, let the conſequence, to him with whom he deals, be as injurious as it may.

IN the courſe of life, we ſhall find it neceſſary very often to put on a pleaſing countenance, when we are exceedingly diſpleaſed; we muſt frequently ſeem friendly, when we are quite otherwiſe. I am ſenſible it is difficult to accoſt a man with ſmiles whom we know to be our enemy; but what is to be done? On receiving an affront, if you cannot be juſtified in knocking the offender down, you muſt not notice the offence; for, in the eye of the world, taking an affront calmly is conſidered as cowardice.

IF fools ſhould attempt at any time to be witty upon you, the beſt way is not to know their witticiſms are leveled at you, and to conceal any uneaſineſs it may give you; but, ſhould they be ſo plain that you cannot be thought ignorant of their meaning, I would recommend, rather than quarrel with the company, joining even in the laugh againſt yourſelf; allowing the jeſt to be a good one, and take it in ſeeming good humour. Never attempt to retaliate the ſame way, as that would imply you were hurt. Should what is ſaid wound your honor, or your moral character, there is but one proper reply, which I hope you will never be obliged to have recourſe to.

REMEMBER

REMEMBER there are but two alternatives for a gentleman; extreme politeneſs, or the ſword. If a man openly and deſignedly affronts you, call him out; but, if it does not amount to an open inſult, be outwardly civil; if this does not make him aſhamed of his behaviour, it will prejudice every by-ſtander in your favour, and inſtead of being diſgraced, you will come off with honor. Politeneſs to thoſe we do not reſpect, is no more a breach of faith, than *your humble ſervant* at the bottom of a challenge; they are univerſally underſtood to be things of courſe.

WRANGLING and quarrelling characterize a weak mind; leave them to thoſe who love ſuch conduct, be *you* always above it. Enter into no ſharp conteſt, and pride yourſelf, in ſhewing, if poſſible, more civility to your antagoniſt than to any other in the company; this will infallibly bring over all the laughers to your ſide, and the perſon you are contending with, will be very likely to confeſs you have behaved very handſomely throughout the whole affair.

EXPERIENCE will teach us, that though all men conſiſt principally of the ſame materials, as I before took notice of, yet from a difference in their proportion, no two men are uniformly the ſame; we differ from one another, and we often differ from ourſelves, that is, we ſometimes do things utterly inconſiſtent with the general tenor of our characters. The wiſeſt man may occaſionally do a weak thing; the moſt

honeſt

honeſt man, a wrong thing; the proudeſt man, a mean thing; and the worſt of men will ſometimes do a good thing. On this account, our ſtudy of mankind ſhould not be general; we ſhould take a frequent view of individuals, and though we may upon the whole, form a judgment of the man from his prevailing paſſion or his general character, yet it will be prudent not to determine, till we have waited to ſee the operations of his ſubordinate appetites and humours.

FOR example; a man's general character may be that of ſtrictly honeſt. I would not diſpute it, becauſe, I would not be thought envious or malevolent; but I would not rely upon this general character, ſo as to entruſt him with my fortune or my life. Should this honeſt man, as is not uncommon, be my rival in power, intereſt, or love, he may poſſibly do things that in other circumſtances he would abhor; and power, intereſt, and love, let me tell you, will often put honeſty to the ſevereſt trial, and frequently overpower it. I would then ranſack this honeſt man to the bottom, if I wiſhed to truſt him, and as I found him, would place my confidence accordingly.

ONE of the great compoſitions in our nature is vanity; to which all men, more or leſs, give way. Women have an intolerable ſhare of it. No flattery, no adulation, is too groſs for many of them; thoſe who flatter them moſt, pleaſe them beſt; and they are moſt in love with him who pretends to be moſt in love with them;

them; and the leaſt ſlight or contempt of them is ſeldom forgotten. It is, in ſome meaſure, the ſame with men; they will ſooner pardon an injury than an inſult, and are more hurt by contempt than by ill uſage. Though all men do not boaſt of ſuperior talents, though they pretend not to the abilities of a Pope, a Newton, or a Bolingbroke, every one pretends to have common ſenſe, and to diſcharge his office in life with common decency; to arraign, therefore, in any ſhape, his abilities or integrity, in the department he holds, is an inſult he will not readily forgive.

As I would not have you truſt too implicitly to a man, becauſe the world gives him a good character, ſo I muſt particularly caution you againſt thoſe who ſpeak well of themſelves. In general, ſuſpect thoſe who boaſt of or affect to have any one virtue above all others, for they are commonly impoſtors. There are exceptions however to this rule; for we hear of prudes that have been chaſte, bullies that have been brave, and ſaints that have been religious. Confide only where your own obſervation ſhall direct you; obſerve not only what is ſaid, but how it is ſaid, and if you have any penetration, you may find out the truth better by your eyes than your ears; in ſhort, never take a character upon common report, but enquire into it yourſelf; for common report, though it is right in general, may be wrong in particulars.

BEWARE of thoſe who, on a ſlight acquaintance, make you a tender of their friendſhip, and ſeem to

place

place a confidence in you; it is ten to one but they deceive and betray you; however, do not rudely reject them upon such a supposition; you may be civil to them, though you do not entrust them. Silly men are apt to solicit your friendship, and unbosom themselves upon the first acquaintance; such friends cannot be worth having, their friendship being as slender as their understanding; and if they proffer their friendship with a design to make a property of you, they are dangerous acquaintance indeed. Not but the little friendships of the weak may be of some use to you, if you do not return the compliment; and it may not be amiss to seem to accept of those designing men, keeping them, as it were, in play, that they may not be openly your enemies; for their enmity is the next dangerous thing to their friendship. We may certainly hold their vices in abhorrence, without being marked out as their personal enemy. The general rule is, to have a real reserve with almost every one, and a seeming reserve with almost no one; for it is very disgusting to seem reserved, and very dangerous not to be so. Few observe the true medium. Many are ridiculously mysterious upon trifles, and many indiscreetly communicative of all they know.

THERE is a kind of short-lived friendship that takes place among young men, from a connection in their pleasures only; a friendship too often attended with bad consequences. This companion of your pleasures, young and unexperienced, will probably, in the heat

of convivial mirth, vow a perpetual friendſhip, and unfold himſelf to you without the leaſt reſerve; but new aſſociations, change of fortune, or change of place, may ſoon break this ill-timed connection, and an improper uſe may be made of it. Be one, if you will, in young companies, and bear your part like others, in all the ſocial feſtivity of youth; nay, truſt them with your innocent frolicks, but keep your ſerious matters to yourſelf; and if you muſt at any time make *them* known, let it be to ſome tried friend of great experience; and that nothing may tempt him to become your rival, let that friend be in a different walk of life from yourſelf.

WERE I to hear a man making ſtrong proteſtations and ſwearing to the truth of a thing, that is in itſelf probable and very likely to be, I ſhould doubt his veracity; for when he takes ſuch pains to make me believe it, it cannot be with a good deſign.

THERE is a certain eaſineſs or falſe modeſty in moſt young people, that either makes them unwilling, or aſhamed to refuſe any thing that is aſked of them. There is alſo an unguarded openneſs about them, that makes them the ready prey of the artful and deſigning. They are eaſily led away by the feigned friendſhips of a knave or a fool, and too raſhly place a confidence in them, that terminates in their loſs, and frequently in their ruin. Beware, therefore, as I ſaid before, of theſe proffered friendſhips; repay them with compliments, but not with confidence. Never let your vanity

vanity make you ſuppoſe that people become your friends upon a ſlight acquaintance; for good offices muſt be ſhewn on both ſides to create a friendſhip: It will not thrive, unleſs its love be mutual; and it requires time to ripen it.

THERE is ſtill among young people another kind of friendſhip merely nominal; warm indeed for the time, but fortunately of no long continuance. This friendſhip takes its riſe from their purſuing the ſame courſe of riot and debauchery; their purſes are open to each other, they tell one another all they know, they embark in the ſame quarrels, and ſtand by each other on all occaſions. I ſhould rather call this a confederacy againſt good morals and good manners, and think it deſerves the ſevereſt laſh of the law; but they have the impudence to call it friendſhip. However, it is often as ſuddenly diſſolved as it is haſtily contracted; ſome accident diſperſes them, and they preſently forget each other, except it is to betray, and to laugh at their own egregious folly.

IN ſhort, the ſum of the whole is, to make a wide difference between companions and friends; for a very agreeable companion has often proved a very dangerous friend.

CHOICE OF COMPANY.

THE next thing to the choice of friends, is the choice of your company.

ENDEAVOUR, as much as you can, to keep good company, and the company of your ſuperiors; for you will be held in eſtimation according to the company you keep. By ſuperiors, I do not mean ſo much with regard to birth, as merit, and the light in which they are conſidered by the world.

THERE are two ſorts of good company, the one conſiſts of perſons of birth, rank, and faſhion; the other, of thoſe who are diſtinguiſhed by ſome particular merit, in any liberal art or ſcience, as men of letters, &c. and a mixture of theſe is what I would have underſtood by good company: For it is not what particular ſets of people ſhall call themſelves, but what the people in general acknowledge to be ſo, and are the accredited good company of the place.

Now and then, perſons without either birth, rank, or character, will creep into good company, under the protection of ſome conſiderable perſonage; but, in general, none are admitted of mean degree, or infamous moral character.

IN this faſhionable good company alone, can you learn the beſt manners and the beſt language; for, as there is no legal ſtandard to form them by, it is here they are eſtabliſhed.

IT may poſſibly be queſtioned, whether a man has it always in his power to get into good company; undoubtedly, by deſerving it, he has, provided he is in circumſtances

circumſtances which enable him to live and appear in the ſtile of a gentleman. Knowledge, modeſty, and good-breeding, will endear him to all that ſee him; for without politeneſs, the ſcholar is no better than a pedant, the philoſopher than a cynic, the ſoldier than a brute, nor any man than a clown.

THOUGH the company of men of learning and genius is highly to be valued and occaſionally coveted, I would by no means have you always found in ſuch company. As they do not live in the world, they cannot have that eaſy manner and addreſs, which I would wiſh you to acquire. If you can bear a part in ſuch company, it is certainly adviſable to be in it ſometimes, and you will be the more eſteemed in other company by being ſo; but let it not engroſs you, leſt you ſhould be conſidered as one of the *literati*, which however reſpectable in name, is not the way to riſe or ſhine in the faſhionable world.

BUT the company which, of all others, you ſhould carefully avoid, is that, which, in every ſenſe of the word may be called *low*; low in birth, low in rank, low in parts, and low in manners; that company, who, inſignificant and contemptible in themſelves, think it an honor to be ſeen with *you*, and who will flatter your follies, nay your very vices, to keep you with them.

THOUGH *you* may think ſuch a caution unneceſſary,

I do not; for many a young gentleman of ſenſe and rank, has been led by his vanity to keep ſuch company, till he has been degraded, vilified and undone.

THE vanity I mean, is that of being the firſt of the company. This pride, though too common, is idle to the laſt degree. Nothing in the world lets a man down ſo much. For the ſake of dictating, being applauded and admired by this low company, he is diſgraced and diſqualified for better. Depend upon it, in the eſtimation of mankind, you will ſink or riſe to the level of the company you keep.

BE it, then, your ambition to get into the beſt company; and, when there, imitate their virtues, but not their vices. You have, no doubt, often heard of genteel and faſhionable vices. Theſe are whoring, drinking and gaming. It has happened that ſome men, even with theſe vices, have been admired and eſteemed. Underſtand this matter rightly, it is not their vices for which they are admired; but for ſome accompliſhments they at the ſame time poſſeſs; for their parts, their learning, or their good-breeding. Be aſſured, were they free from their vices, they would be much more eſteemed. In theſe mixed characters, the bad part is overlooked for the ſake of the good.

SHOULD you be unfortunate enough to have any vices of your own, add not to their number, by adopting the vices of others. Vices of adoption are of all

others

others the moſt unpardonable, for they have not inadvertency to plead. If people had no vices but their own, few would have ſo many as they have.

IMITATE, then, only the perfections you meet with; copy the politeneſs, the addreſs, the eaſy manners of well-bred people; and remember, let them ſhine ever ſo bright, if they have any vices, they are ſo many blemiſhes, which it would be as ridiculous to imitate, as it would, to make an artificial wart upon one's face, becauſe ſome very handſome man had the misfortune to have a natural one upon his.

LAUGHTER.

LET us now deſcend to minute matters, which, though not ſo important as thoſe we mentioned, are ſtill far from inconſiderable. Of theſe laughter is one.

FREQUENT and loud laughter is a ſure ſign of a weak mind, and no leſs characteriſtic of a low education. It is the manner in which low bred men expreſs their ſilly joy, at ſilly things, and they call it being merry.

I DO not recommend upon all occaſions a ſolemn countenance. A man may ſmile, but if he would be thought a gentleman and a man of ſenſe, he would by no means laugh. True wit never made a man of faſhion laugh; he is above it. It may create a ſmile, but as loud laughter ſhews, that a man has not the command

command of himſelf, every one, who would wiſh to appear ſenſible, muſt abhor it.

A MAN'S going to ſit down, on a ſuppoſition that he has a chair behind him, and falling for want of one, occaſions a general laugh, when the beſt pieces of wit would not do it; a ſufficient proof how low and unbecoming laughter is.

BESIDES, could the immoderate laugher hear his own noiſe, or ſee the faces he makes, he would deſpiſe himſelf for his folly. Laughter being generally ſuppoſed to be the effects of gaiety, its abſurdity is not properly attended to; but a little reflection will eaſily reſtrain it; and when you are told, it is a mark of low-breeding, I perſuade myſelf you will endeavour to avoid it.

SOME people have a ſilly trick of laughing, whenever they ſpeak; ſo that they are always on the grin, and their faces ever diſtorted. This and a thouſand other tricks, ſuch as ſcratching their heads, twirling their hats, fumbling with their button, playing with their fingers, &c. &c. are acquired from a falſe modeſty, at their firſt outſet in life. Being ſhame-faced in company, they try a variety of ways to keep themſelves in countenance; thus, they fall into thoſe awkward habits I have mentioned, which grow upon them, and in time become habitual.

NOTHING is more repugnant likewiſe to good-

breeding

breeding than horſe-play of any ſort, romping, throwing things at one another's heads, and ſo on. They may paſs well enough with the mob, but they leſſen and degrade the gentleman.

SUNDRY LITTLE ACCOMPLISHMENTS.

I HAVE had reaſon to obſerve before, that various little matters, apparently trifling in themſelves, conſpire to form the *whole* of pleaſing, as, in a well finiſhed portrait, a variety of colours combine to compleat the piece. It not being neceſſary to dwell much upon them, I ſhall content myſelf, with juſt mentioning them as they occur.

1. To do the honors of a table gracefully, is one of the outlines of a well-bred man; and to carve well, is an article, little as it may ſeem, that is uſeful twice every day, and the doing of which ill, is not only troubleſome to one's ſelf, but renders us diſagreeable and ridiculous to others. We are always in pain for a man, who inſtead of cutting up a fowl genteely, is hacking for half an hour acroſs the bone, greaſing himſelf, and beſpattering the company with the ſauce. Uſe, with a little attention, is all that is requiſite to acquit yourſelf well in this particular.

2. To be well received, you muſt, alſo, pay ſome attention to your behaviour at table, where it is exceedingly rude to ſcratch any part of your body, to ſpit,

ſpit, or blow your noſe, if you can poſſibly avoid it, to eat greedily, to lean your elbows on the table, to pick your teeth before the diſhes are removed, or to leave the table before grace is ſaid.

3. DRINKING of healths is now growing out of faſhion, and is very unpolite in good company. Cuſtom had once made it univerſal, but the improved manners of the age now render it vulgar. What can be more rude or ridiculous than to interrupt perſons at their meals, with an unneceſſary compliment? Abſtain then from this ſilly cuſtom, where you find it out of uſe; and uſe it only at thoſe tables where it continues general.

4. A polite manner of refuſing to comply with the ſolicitations of a company, is alſo very neceſſary to be learnt; for, a young man, who ſeems to have no will of his own, but does every thing that is aſked of him, may be a very good natured fellow, but he is a very ſilly one. If you are invited to drink at any man's houſe, more than you think is wholeſome, you may ſay, 'you wiſh you could, but that ſo little makes 'you both drunk and ſick, that you ſhould only be 'bad company by doing it; of courſe beg to be ex-'cuſed.' If deſired to play at cards deeper than you would, refuſe it ludicrouſly; tell them, 'if you were 'ſure to loſe, you might poſſibly ſit down; but that, 'as fortune may be favourable, you dread the thought 'of having too much money, ever ſince you found

'what

'what an incumbrance it was to poor Harlequin, and 'therefore you are resolved never to put yourself in 'the way of winning more than such or such a sum a 'day.' This light way of declining invitations, to vice and folly, is more becoming a young man than philosophical or sententious refusals, which would only be laughed at.

5. Now I am on the subject of cards, I must not omit mentioning the necessity of playing them well and genteely, if you would be thought to have kept good company. I would by no means recommend playing of cards as a part of your study, lest you should grow too fond of it, and the consequences prove bad. It were better not to know a diamond from a club, than to become a gambler; but as custom has introduced innocent card-playing at most friendly meetings, it marks the gentleman to handle them genteely, and play them well; and as I hope you will play only for small sums, should you lose your money, pray lose it with temper; or win, receive your winnings without either elation or greediness.

6. To write well and correct, and in a pleasing stile, is another part of polite education. Every man who has the use of his eyes and his right hand, can write whatever hand he pleases. Nothing is so illiberal as a school-boy's scrawl. I would not have you learn a stiff formal hand-writing, like that of a school-master,

maſter, but a genteel, legible and liberal hand, and to be able to write quick. As to the correctneſs and elegancy of your writing, attention to grammar does the one, and to the beſt authors, the other. Epiſtolary correſpondence ſhould not be carried on in a ſtudied or affected ſtyle, but the language ſhould flow from the pen, as naturally and as eaſily as it would from the mouth. In ſhort, a letter ſhould be penned in the ſame ſtyle, as you would talk to your friend, if he were preſent.

7. IF writing well ſhews the gentleman, much more ſo does ſpelling well. It is eſſentially neceſſary for a gentleman, or a man of letters; one falſe ſpelling may fix a ridicule on him for the remainder of his life. Words in books are generally well ſpelled, according to the orthography of the age; reading therefore, with attention, will teach every one to ſpell right. It ſometimes happens that words are ſpelled differently by different authors; but if you ſpell them upon the authority of one, in eſtimation of the public, you will eſcape ridicule. Where there is but one way of ſpelling a word, by your ſpelling it wrong, you will be ſure to be laughed at. For a *woman* of a tolerable education would laugh at and deſpiſe her lover, if he wrote to her, and the words were ill ſpelled. Be particularly attentive then to your ſpelling.

8. THERE is nothing that a young man, at his firſt appearance in life, ought more to dread, than having

having any ridicule fixed on him. In the eſtimation even of the moſt rational men, it will leſſen him, but ruin him with all the reſt. Many have been undone by a ridiculous nick-name. The cauſes of nick-names among well-bred men, are generally the little defects in manner, air, or addreſs. To have the appellation of ill-bred, awkward, muttering, left-legged, or any other, tacked always to your name, would injure you more than you are aware of. Avoid then theſe little defects (and they are eaſily avoided) and you need never fear a nick-name.

9. SOME young men are apt to think, that they cannot be complete gentlemen, without becoming men of pleaſure; and the rake they often miſtake for the man of pleaſure. A rake is made up of the meaneſt and moſt diſgraceful vices. They all combine to degrade his character, and ruin his health and fortune. A man of pleaſure will refine upon the enjoyments of the age, attend them with decency, and partake of them becomingly. Indeed, he is too often leſs ſcrupulous than he ſhould be, and frequently has cauſe to repent it. A man of pleaſure, at beſt, is but a diſſipated being, and what the rational part of mankind muſt abhor; I mention it, however, leſt in taking up the man of pleaſure, you ſhould fall into the rake; for of two evils, always chuſe the leaſt. A diſſolute, flagitious footman may make as good a rake as a man of the firſt quality. Few men can be men of pleaſure; every man may be a rake. There is a certain dignity

that ſhould be preſerved in all our pleaſures: In love, a man may loſe his heart, without loſing his noſe; at table, a man may have a diſtinguiſhing palate, without being a glutton; he may love wine, without being a drunkard; he may game, without being a gambler; and ſo on. Every virtue has its kindred vice, and every pleaſure its neighbouring diſgrace. Temperance and moderation mark the gentleman; but exceſs the blackguard. Attend carefully, then, to the line that divides them; and remember, ſtop rather a yard ſhort, than ſtep an inch beyond it. Weigh the preſent enjoyment of your pleaſures againſt the neceſſary conſequences of them, and I will leave you to your own determination.

10. A GENTLEMAN has ever ſome regard alſo to the *choice* of his amuſements; if at cards, he will not be ſeen at cribbage, all-fours, or put; or, in ſports of exerciſe, at ſkittles, foot-ball, leap-frog, cricket, driving of coaches, &c. but will preſerve a propriety in every part of his conduct; knowing that any imitation of the manners of the mob, will unavoidably ſtamp him with vulgarity. There is another amuſement too, which I cannot help calling illiberal, that is playing upon any muſical inſtrument. Muſic is commonly reckoned one of the liberal arts, and undoubtedly is ſo; but to be piping or fiddling at a concert is degrading to a man of faſhion. If you love muſic, hear it; pay fiddlers to play to you, but never fiddle yourſelf. It makes a gentleman appear frivolous and contemptible,

contemptible, leads him frequently into bad company, and waſtes that time which might otherwiſe be well employed.

11. SECRECY is another characteriſtic of good-breeding. Be careful never to tell in one company what you ſee or hear in another; much leſs to divert the preſent company at the expenſe of the laſt. Things apparently indifferent may, when often repeated and told abroad, have much more ſerious conſequences than imagined. In converſation, there is generally a tacit reliance, that what is ſaid will not be repeated; and a man, though not enjoined to ſecrecy, will be excluded company, if found to be a tatler; beſides, he will draw himſelf into a thouſand ſcrapes, and every one will be afraid to ſpeak before him.

12. PULLING out your watch in company unaſked, either at home or abroad, is a mark of ill-breeding; if at home, it appears as if you were tired of your company, and wiſhed them to be gone; if abroad, as if the hours dragged heavily, and wiſhed to be gone yourſelf. If you want to know the time, withdraw; beſides, as the taking what is called French leave was introduced, that on one perſon's leaving the company the reſt might not be diſturbed, looking at your watch does what that piece of politeneſs was deſigned to prevent; it is a kind of dictating to all preſent, and telling them it is time, or almoſt time to break up.

13. AMONG other things, let me caution you againſt

ever being in a hurry; a man of ſenſe may be in haſte, but he is never in a hurry; convinced that hurry is the ſureſt way to make him do what he undertakes ill. To be in a hurry is a proof that the buſineſs we embark in is too great for us; of courſe it is the mark of little minds, that are puzzled and perplexed, when they ſhould be cool and deliberate; they want to do every thing at once, and therefore do nothing. Be ſteady, then, in all your engagements; look round you, before you begin; and remember that you had better do half of them well, and leave the reſt undone, than to do the whole indifferently.

14. FROM a kind of falſe modeſty, moſt young men are apt to conſider familiarity as unbecoming. Forwardneſs I allow is ſo; but there is a decent familiarity that is neceſſary in the courſe of life. Mere formal viſits, upon formal invitations, are not the thing; they create no connexion, nor will they prove of ſervice to you; it is the careleſs and eaſy ingreſs and egreſs, at all hours, that ſecures an acquaintance to our intereſt; and this is acquired by a reſpectful familiarity entered into, without forfeiting your conſequence.

15. IN acquiring new acquaintance, be careful not to neglect your old, for a ſlight of this kind is ſeldom forgiven. If you cannot be with your former acquaintance, ſo often as you uſed to be, while you had no others, take care not to give them cauſe to think you neglect them; call upon them frequently, though you cannot ſtay long with them; tell them you are

ſorry

ſorry to leave them ſo ſoon, and nothing ſhould take you away but certain engagements which good manners oblige you to attend to; for it will be your intereſt to make all the friends you can, and as few enemies as poſſible. By friends, I would not be underſtood to mean confidential ones; but perſons who ſpeak of you reſpectfully, and who, conſiſtent with their own intereſt, would wiſh to be of ſervice to you, and would rather do you good than harm.

16. ANOTHER thing I muſt recommend to you, as characteriſtic of a polite education, and of having kept good company, is a graceful manner of conferring favours. The moſt obliging things may be done ſo awkwardly as to offend, while the moſt diſagreeable things may be done ſo agreeable as to pleaſe.

17. A FEW more articles and then I have done; the firſt is on the ſubject of vanity. It is the common failing of youth, and as ſuch ought to be carefully guarded againſt. The vanity I mean, is that which, if given way to, ſtamps a man a coxcomb, a character he will find a difficulty to get rid of, perhaps as long as he lives. Now this vanity ſhews itſelf in a variety of ſhapes; one man ſhall pride himſelf in taking the lead in all converſations, and peremptorily deciding upon every ſubject; another, deſirous of appearing ſucceſsful among the women, ſhall inſinuate the encouragement he has met with, the conqueſts he makes, and perhaps boaſts of favours he never received; if he ſpeaks truth, he is ungenerous; if falſe, he is a vil-

lain; but whether true or falſe, he defeats his own purpoſes, overthrows the reputation he wiſhes to erect, and draws upon himſelf contempt in the room of reſpect. Some men are vain enough to think they acquire conſequence by alliance, or by an acquaintance with perſons of diſtinguiſhed character or abilities; hence they are eternally talking of their grand-father, Lord ſuch-a-one; their kinſman, Sir William ſuch-a-one; or their intimate friend, Dr. ſuch-a-one, with whom perhaps, they are ſcarcely acquainted. If they are ever found out (and that they are ſure to be one time or another) they become ridiculous and contemptible; but even admitting what they ſay to be true, what then? A man's intrinſic merit does not riſe from an ennobled alliance, or a reputable acquaintance. A rich man never borrows. When angling for praiſe, modeſty is the ſureſt bait. If we would wiſh to ſhine in any particular character, we muſt never affect that character. An affectation of courage will make a man paſs for a bully; an affectation of wit, for a coxcomb; and an affectation of ſenſe, for a fool. Not that I would recommend baſhfulneſs or timidity: No; I would have every one know his own value, yet not diſcover that he knows it, but leave his merit to be found out by others.

18. ANOTHER thing worth your attention is, if in company with an inferior, not to let him feel his inferiority; if he diſcovers it himſelf, without your endeavours, the fault is not yours, and he will not blame you;

you; but if you take pains to mortify him, or to make him feel himself inferior to you in abilities, fortune, or rank, it is an insult that will not readily be forgiven. In point of abilities, it would be unjust, as they are out of his power; in point of rank or fortune, it is ill-natured and ill-bred. This rule is never more necessary than at table, where there cannot be a greater insult than to help an inferior to a part he dislikes, or a part that may be worse than ordinary, and to take the best to yourself. If you at any time invite an inferior to your table, you put him, during the time he is there, upon an equality with you; and it is an act of the highest rudeness to treat him in any respect, slightingly. I would rather double my attention to such a person, and treat him with additional respect, lest he should even suppose himself neglected. There cannot be a greater savageness, or cruelty, or any thing more degrading to a man of fashion than to put upon or take unbecoming liberties with him, whose modesty, humility, or respect, will not suffer him to retaliate. True politeness consists in making every body happy about you; and as to mortify is to render unhappy, it can be nothing but the worst of breeding. Make it a rule, rather to flatter a person's vanity than otherwise; make him, if possible, more in love with himself, and you will be certain to gain his esteem; never tell him any thing he may not like to hear, nor say things that will put him out of countenance, but let it be your study on all occasions to please; this will be making friends instead of enemies, and be a mean of serving yourself in the end. 19.

19. NEVER be witty, at the expenſe of any one preſent, nor gratify that idle inclination which is too ſtrong in moſt young men, I mean laughing at, or ridiculing the weakneſſes or infirmities of others, by way of diverting the company, or diſplaying your own ſuperiority. Moſt people have their weakneſſes, their peculiar likings and averſions. Some cannot bear the ſight of a cat; others the ſmell of cheeſe, and ſo on; were you to laugh at theſe men for their antipathies, or by deſign or inattention to bring them in their way, you could not inſult them more. You may poſſibly thus gain the laugh on your ſide, for the preſent, but it will make the perſon, perhaps, at whoſe expenſe you are merry, your enemy forever after; and even thoſe who laugh with you, will on a little reflection, fear you and probably deſpiſe you; whereas, to procure what *one* likes, and to remove what the *other* hates, would ſhew them that they were the objects of your attention, and poſſibly make them more your friends than much greater ſervices would have done. If you have wit, uſe it to pleaſe but not to hurt. You may ſhine, but take care not to ſcorch. In ſhort, never ſeem to ſee the faults of others. Though among the maſs of men there are, doubtleſs, numbers of fools and knaves, yet were we to tell every one we meet with, that we know them to be ſo, we ſhould be in perpetual war. I would deteſt the knave and pity the fool, wherever I found him, but I would let neither of them know unneceſſarily that I did ſo; as I would not be induſtrious to make myſelf enemies. As one

muſt

muſt pleaſe others then, in order to be pleaſed one's ſelf, conſider what is agreeable to you, muſt be agreeable to them, and conduct yourſelf accordingly.

20. WHISPERING in company is another act of ill-breeding: It ſeems to inſinuate either that the perſons who we would not wiſh ſhould hear, are unworthy of our confidence, or it may lead them to ſuppoſe we are ſpeaking improperly of them; on both accounts, therefore, abſtain from it.

21. So pulling out one letter after another and reading them in company, or cutting and paring one's nails, is unpolite and rude. It ſeems to ſay, we are weary of the converſation, and are in want of ſome amuſement to paſs away the time.

22. HUMMING a tune to ourſelves, drumming with our fingers on the table, making a noiſe with our feet, and ſuch like, are all breaches of good manners, and indications of our contempt for the perſons preſent; therefore they ſhould not be indulged.

23. WALKING faſt in the ſtreets is a mark of vulgarity, implying hurry of buſineſs; it may appear well in a mechanic or tradeſman, but ſuits ill with the character of a gentleman, or a man of faſhion.

24. STARING at any perſon you meet full in the face, is an act alſo of ill-breeding; it looks as if you ſaw ſomething wonderful in his appearance, and is therefore a tacit reprehenſion.

25. EATING

25. EATING quick, or very ſlow at meals, is characteriſtic of the vulgar; the firſt infers poverty, that you have not had a good meal for ſome time; the laſt, if abroad, that you diſlike your entertainment; if at home, that you are rude enough to ſet before your friends what you cannot eat yourſelf. So again, eating your ſoup with your noſe in the plate is vulgar; it has the appearance of being uſed to hard work, and of courſe an unſteady hand. If it be neceſſary then to avoid this, it is much more ſo that of ſmelling your meat.

26. SMELLING to the meat while on the fork, before you put it in your mouth. I have ſeen many an ill-bred fellow do this, and have been ſo angry, that I could have kicked him from the table. If you diſlike what you have upon your plate, leave it; but on no account, by ſmelling to, or examining it, charge your friend with putting unwholeſome proviſions before you.

27. SPITTING on the carpet is a naſty practice, and ſhocking, in a man of liberal education. Were this to become general, it would be as neceſſary to change the carpets as the table-cloths; beſides, it will lead our acquaintance to ſuppoſe, that we have not been uſed to genteel furniture; for this reaſon alone, if for no other, by all means avoid it.

28. KEEP yourſelf free likewiſe from odd tricks or habits, ſuch as thruſting out your tongue continually,

ſnapping

ſnapping your fingers, rubbing your hands, ſighing aloud, an affected ſhivering of your whole body, gaping with a noiſe like a country-fellow that has been ſleeping in a hay-loft, or indeed with any noiſe, and many others, which I have noticed before; theſe are imitations of the manners of the mob, and are degrading to a gentleman.

A VERY little attention will get the better of all theſe ill-bred habits, and be aſſured, you will find your account in it.

EMPLOYMENT OF TIME.

EMPLOYMENT of time, is a ſubject, that from its importance, deſerves your beſt attention. Moſt young gentlemen have a great deal of time before them, and one hour well employed, in the early part of life, is more valuable and will be of greater uſe to you, than perhaps four and twenty, ſome years to come.

WHATEVER time you can ſteal from company, and from the ſtudy of the world; (I ſay company, for a knowledge of life is beſt learned in various companies) employ it in ſerious reading. Take up ſome valuable book, and continue the reading of that book, till you have got through it; never burden your mind with more than one thing at a time: And in reading this book don't run over it ſuperficially, but read every paſſage twice over, at leaſt do not paſs on to a ſecond till you

you thoroughly understand the first, nor quit the book till you are master of the subject; for unless you do this, you may read it through, and not remember the contents of it for a week. The books I would particularly recommend, among others, are, *Cardinal Retz's Maxims, Rochfaucault's Moral Reflections, Bruyere's Characters, Fontenell's Plurality of Worlds, Sir Josiah Child on Trade, Bolingbroke's Works*; for style, his *Remarks on the History of England*, under the name of Sir John Oldcastle; *Puffendorff's Jus Gentium, and Grotius de Jure Belli et Pacis*: The last two are well translated by Barboyrac. For occasional half-hours or less, read the best works of invention, wit and humour; but never waste your minutes on trifling authors, either ancient or modern.

ANY business you may have to transact, should be done the first opportunity, and finished, if possible without interruption; for by deferring it, we may probably finish it too late, or execute it indifferently. Now, business of any kind should never be done by halves, but every part of it should be well attended to: For he that does business ill, had better not do it at all. And, in any point, which discretion bids you pursue, and which has a manifest utility to recommend it, let no difficulties deter you; rather let them animate your industry. If one method fails, try a second and a third. Be active, persevere and you will certainly conquer.

NEVER

NEVER indulge a lazy diſpoſition; there are few things but are attended with ſome difficulties, and if you are frightened at thoſe difficulties, you will not compleat any thing. Indolent minds prefer ignorance to trouble; they look upon moſt things as impoſſible, becauſe perhaps they are difficult. Even an hour's attention is too laborious for them, and they would rather content themſelves with the firſt view of things, than take the trouble to look any farther into them. Thus, when they come to talk upon ſubjects to thoſe who have ſtudied them, they betray an unpardonable ignorance, and lay themſelves open to anſwers that confuſe them. Be careful then, that you do not get the appellation of indolent; and, if poſſible, avoid the character of frivolous. For,

THE frivolous mind is always buſied upon nothing. It miſtakes trifling objects for important ones, and ſpends that time upon little matters, that ſhould only be beſtowed upon great ones. Knick-knacks, butterflies, ſhells, and ſuch like, engroſs the attention of the frivolous man, and fill up all his time. He ſtudies the dreſs and not the characters of men, and his ſubjects of converſation are no other than the weather, his own domeſtic affairs, his ſervants, his method of managing his family, the little anecdotes of the neighbourhood, and the fiddle-faddle ſtories of the day; void of information, void of improvement. Theſe he relates with emphaſis, as intereſting matters; in ſhort, he is a male goſſip, I appeal to your own feelings now;

whether ſuch things do not leſſen a man, in the opinion of his acquaintance, and inſtead of attracting eſteem, create diſguſt.

DIGNITY OF MANNERS.

THERE is a certain dignity of manners, without which the very beſt characters will not be valued.

ROMPING, loud and frequent laughing, punning, joking, mimickry, waggery, and too great and indiſcriminate familiarity, will render any one contemptible, in ſpite of all his knowledge or his merit. Theſe may conſtitute a merry fellow, but a merry fellow was never yet reſpectable. Indiſcriminate familiarity, will either offend your ſuperiors, or make you paſs for their dependant, or toad-eater, and it will put your inferiors on a degree of equality with you, that may be troubleſome.

A JOKE, if it carries a ſting along with it, is no longer a joke but an affront; and even if it has no ſting, unleſs its witticiſm is delicate and facetious, inſtead of giving pleaſure, it will diſguſt; or, if the company *ſhould* laugh, they will probably laugh at the jeſter rather than the jeſt.

PUNNING is a mere playing upon words, and far from being a mark of ſenſe: Thus, were we to ſay, ſuch a dreſs is *commodious*, one of theſe wags would anſwer *odious*; or, that, whatever it has been, it is now

now be-*commodious*. Others will give us an answer different from what we should expect, without either wit, or the least beauty of thought; as, '*Where's* '*my Lord?*—'*In his clothes, unless he is in bed.*'—'*How* '*does this wine taste?*'—'*A little moist, I think.*' *How* '*is this to be eaten?*'—'*With your mouth*;' and so on, all which (you will readily apprehend) are low and vulgar. If your witticisms are not instantly approved by the laugh of the company, for heaven's sake, don't attempt to be witty for the future; for you may take it for granted, the defect is in yourself, and not in your hearers.

As to a mimick or a wag, he is little else than a buffoon, who will distort his mouth and his eyes to make people laugh. Be assured, no one person ever demeaned himself to please the rest, unless he wished to be thought the Merry-Andrew of the company, and whether this character is respectable, I will leave you to judge.

If a man's company is coveted on any other account than his knowledge, his good sense, or his manners, he is seldom respected by those who invite him, but made use of only to entertain. 'Let's have such-a-one, for he sings a good song, or he is always joking or laughing;' or 'Let's send for such-a-one, for he is a good bottle companion;' these are degrading distinctions, that preclude all respect and esteem. Whoever is had (as the phrase is) for the sake of any qua-

lification ſingly, is merely that thing he is had for, is never conſidered in any other light, and, of courſe, never properly reſpected, let his intrinſic merits be what they will.

YOU may poſſibly ſuppoſe this dignity of manners to border upon pride; but it differs as much from pride, as true courage from bluſtering.

To flatter a perſon right or wrong, is abject flattery, and to conſent readily to do every thing propoſed by a company, be it filly or criminal, is full as degrading, as to diſpute warmly upon every ſubject, and to contradict upon all occaſions. To preſerve dignity, we ſhould modeſtly aſſert our own ſentiments, though we politely acquieſce in thoſe of others.

So again, to ſupport dignity of character, we ſhould neither be frivolouſly curious about trifles, nor be laboriouſly intent upon little objects that deſerve not a moment's attention; for this implies an incapacity in matters of greater importance.

A GREAT deal likewiſe depends upon our air, addreſs and expreſſions; an awkward addreſs and vulgar expreſſions infer either a low turn of mind, or low education.

INSOLENT contempt, or low envy, is incompatible alſo with dignity of manners. Low bred perſons, fortunately lifted in the world in fine clothes and fine equipages, will inſolently look down on all thoſe who cannot

cannot afford to make as good an appearance, and they openly envy thoſe who perhaps make a better. They alſo dread the being ſlighted; of courſe, are ſuſpicious and captious; are uneaſy themſelves, and make every body elſe ſo about them.

A CERTAIN degree of outward ſerioufneſs in looks and actions gives dignity, while a conſtant ſmirk upon the face (that inſipid ſilly ſmile, which fools have when they would be civil) and whiffling motions, are ſtrong marks of futility.

BUT above all a dignity of character is to be acquired beſt by a certain firmneſs in all our actions. A mean, timid and paſſive complaiſance, lets a man down more than he is aware of; but ſtill his firmneſs and reſolution ſhould not extend to brutality, but be accompanied with a peculiar and engaging ſoftneſs, or mildneſs.

IF you diſcover any haſtineſs in your temper, and find it apt to break out into rough and unguarded expreſſions, watch it narrowly, and endeavour to curb it; but let no complaiſance, no weak deſire of pleaſing, no wheedling, urge you to do that which diſcretion forbids; but perſiſt and perſevere in all that is right. In your connections and friendſhips, you will find this rule of uſe to you. Invite and preſerve attachments by your firmneſs; but labour to keep clear of enemies by a mildneſs of behaviour. Diſarm thoſe enemies you may unfortunately have (and few are without them) by a gentleneſs of manner, but make

them feel the ſteadineſs of your juſt reſentment! For there is a wide difference between bearing malice and a determined ſelf-defence; the one is imperious, but the other is prudent and juſtifiable.

IN directing your ſervants, or any perſon you have a right to command; if you deliver your orders mildly, and in that engaging manner which every gentleman ſhould ſtudy to do, you would be cheerfully, and conſequently, well obeyed; but if tyrannically, you would be very unwillingly ſerved, if ſerved at all. A cool, ſteady determination ſhould ſhow that you will be obeyed, but a gentleneſs in the manner of enforcing that obedience ſhould make your ſervice a cheerful one. Thus will you be loved without being deſpiſed, and feared without being hated.

I HOPE I need not mention vices. A man who has patiently been kicked out of company, may have as good a pretence to courage, as one rendered infamous by his vices, may to dignity of any kind; however, of ſuch conſequence are appearances, that an outward decency and an affected dignity of manners will even keep ſuch a man the longer from ſinking. If therefore you ſhould unfortunately have no intrinſic merit of your own, keep up, if poſſible, the appearance of it; and the world will poſſibly give you credit for the reſt. A verſatility of manners is as neceſſary in ſocial life, as a verſatility of parts in political. This is no way blamable, if not uſed with an ill deſign. We muſt, like the cameleon, often put on the hue of

perſons

persons we wish to be well with; and it surely can never be blamable, to endeavour to gain the good will or affection of any one, if when obtained, we do not mean to abuse it.

RULES FOR CONVERSATION.

HAVING now given you full and sufficient instructions for making you well received in the best companies; nothing remains but that I lay before you some few rules for your conduct in such company. Many things on this subject I have mentioned before, but some few matters remain to be mentioned now.

1. TALK, then, frequently but not long together, lest you tire the persons you are speaking to; for few persons talk so well upon a subject, as to keep up the attention of their hearers for any length of time.

2. AVOID telling stories in company, unless they are very short indeed, and very applicable to the subject you are upon; in this case relate them in as few words as possible, without the least digression, and with some apology; as that you hate the telling of stories, but the shortness of it induced you. And, if your story has any wit in it, be particularly careful not to laugh at it yourself. Nothing is more tiresome and disagreeable than a long tedious narrative; it betrays a gossiping disposition, and great want of imagination; and nothing is more ridiculous than to express an approbation of your own story, by a laugh.

3. IN

3. IN relating any thing, keep clear of repetitions, or very hackneyed expreſſions, ſuch as, *ſays he*, or *ſays ſhe*. Some people will uſe theſe ſo often, as to take off the hearer's attention from the ſtory; as, in an organ out of tune, one pipe ſhall perhaps ſound the whole time we are playing, and confuſe the piece, ſo as not to be underſtood.

4. DIGRESSIONS, likewiſe, ſhould be guarded againſt. A ſtory is always more agreeable without them. Of this kind are, *the gentleman I am telling you 'of, is the ſon of Sir Thomas,—who lives in Harley ſtreet; 'you muſt know him—his brother had a horſe that won the 'ſweep ſtakes at the laſt Newmarket meeting—Zounds! if 'you don't know him you know nothing.'* Or, *'He was 'an upright tall old gentleman, who wore his own long 'hair: don't you recollect him?'* All this is unneceſſary; is very tireſome and provoking, and would be an excuſe for a man's behaviour, if he was to leave us in the midſt of our narrative.

5. SOME people have a trick of holding the perſons they are ſpeaking to by the button, or the hand, in order to be heard out; conſcious, I ſuppoſe, that their tale is tireſome. Pray, never do this; if the perſon you ſpeak to is not as willing to hear your ſtory, as you are to tell it, you had much better break off in the middle; for if you tire them once, they will be afraid to liſten to you a ſecond time.

6. OTHERS have a way of punching the perſon they are

are talking to, in the ſide, and at the end of every ſentence, aſking him ſome ſuch queſtions as the following: 'Wasn't I right in that?'— 'You know, I told you 'ſo?'— 'What's your opinion?' and the like; or perhaps they will be thruſting him, or jogging him with their elbow. For mercy's ſake, never give way to this; it will make your company dreaded.

7. LONG talkers are frequently apt to ſingle out ſome unfortunate man preſent, generally the moſt ſilent one of the company, or probably him who ſits next to him. To this man, in a kind of half-whiſper they will run on for half an hour together. Nothing can be more ill-bred. But if one of theſe unmerciful talkers ſhould attack you, if you wiſh to oblige him, I would recommend the hearing him with patience: Seem to do ſo at leaſt, for you could not hurt him more than to leave him in the middle of his ſtory, or diſcover any impatience in the courſe of it.

8. INCESSANT talkers are very diſagreeable companions. Nothing can be more rude than to engroſs the converſation to yourſelf, or to take the words as it were, out of another man's mouth. Every man in company has an equal claim to bear his part in the converſation, and to deprive him of it, is not only unjuſt, but a tacit declaration that he cannot ſpeak ſo well upon the ſubject as yourſelf; you will therefore take it up: And, what can be more rude? I would as ſoon forgive a man that ſhould ſtop my mouth when I was

gaping,

gaping, as take my words from me while I was ſpeaking them. Now, if this be unpardonable, it cannot be leſs ſo

9. To help out or foreſtal the ſlow ſpeaker, as if you alone were rich in expreſſions, and he were poor. You may take it for granted, every one is vain enough to think he can talk well, though he may modeſtly deny it; helping a perſon therefore out in his expreſſions, is a correction that will ſtamp the corrector with impudence and ill manners.

10. THOSE who contradict others upon all occaſions, and make every aſſertion a matter of diſpute, betray by this behaviour an unacquaintance with good-breeding. He therefore who wiſhes to appear amiable, with thoſe he converſes with, will be cautious of ſuch expreſſions as theſe, 'That can't be true, Sir,' 'The affair 'is as I ſay,' 'That muſt be falſe, Sir.' 'If what 'you ſay is true, &c.' You may as well tell a man he lies at once, as thus indirectly impeach his veracity. It is equally as rude to be proving every trifling aſſertion with a bet or a wager. 'I'll bet you fifty of it, 'and ſo on.' Make it then a conſtant rule, in matters of no great importance, complaiſantly to ſubmit your opinion to that of others; for a victory of this kind often coſts a man the loſs of a friend.

11. GIVING advice unaſked, is another piece of rudeneſs; it is, in effect, declaring ourſelves wiſer than thoſe to whom we give it; reproaching them with ignorance

norance and inexperience. It is a freedom that ought not to be taken with any common acquaintance, and yet there are thoſe, who will be offended, if their advice is not taken. 'Such-a-one,' ſay they, 'is above 'being adviſed.' 'He ſcorns to liſten to my advice;' 'as if it were not a mark of greater arrogance to expect every one to ſubmit to their opinion, than for a man ſometimes to follow his own.

12. THERE is nothing ſo unpardonably rude as a ſeeming inattention to the perſon who is ſpeaking to you; though you may meet with it in others, by all means, avoid it yourſelf. Some ill-bred people, while others are ſpeaking to them, will, inſtead of looking at, or attending to them, perhaps fix their eyes on the ceiling, or ſome picture in the room, look out of a window, play with a dog, their watch chain, or their cane, or probably pick their nails or their noſes. Nothing betrays a more trifling mind than this; nor can any thing be a greater affront to the perſon ſpeaking; it being a tacit declaration, that what he is ſaying is not worth your attention. Conſider with yourſelf how you would like ſuch treatment, and, I am perſuaded you will never ſhew it to others.

13. SURLINESS or moroſeneſs is incompatible alſo with politeneſs. Such as, ſhould any one ſay 'he was deſired to preſent Mr. Such-a-one's reſpects to you,' 'to reply, 'What the devil have I to do with his re-'ſpects?' 'My Lord enquired after you lately, and 'aſked

'asked how you did,' to answer, 'If he wishes to 'know, let him come and feel my pulse;' and the 'like. A good deal of this often is affected; but whether affected or natural, it is always offensive. A man of this stamp will occasionally be laughed at, as an oddity; but in the end will be despised.

14. I SHOULD suppose it unnecessary to advise you to adapt your conversation to the company you are in. You would not surely start the same subject, and discourse of it in the same manner with the old and with the young, with an officer, a clergyman, a philosopher, and a woman. No; your good sense will undoubtedly teach you to be serious with the serious, gay with the gay, and to trifle with the triflers.

15. THERE are certain expressions which are exceedingly rude, and yet there are people of liberal education that sometimes use them; as 'You don't understand me, Sir,' 'It is not so.' 'You mistake.' 'You know nothing of the matter, &c.' Is it not better 'to say? I believe, I do not express myself so as to be 'understood.' 'Let us consider it again, whether we 'take it right or not.' It is much more polite and amiable to make some excuse for another, even in cases where he might justly be blamed, and to represent the mistake as common to both, rather than charge him with insensibility or incomprehension.

16. IF any one should have promised you any thing, and not have fulfilled that promise, it would be very unpolite

unpolite to tell him, he has forfeited his word; or if the ſame perſon ſhould have diſappointed you, upon any occaſion, would it not be better to ſay, 'You were 'probably ſo much engaged, that you forgot my af-'fair;' or, 'Perhaps it ſlipped your memory;' rather than, 'You thought no more about it,' or 'you pay very little regard to your word.' For, expreſſions of this kind leave a ſting behind them. They are a kind of provocation and affront, and very often bring on laſting quarrels.

17. BE careful not to appear dark and myſterious, leſt you ſhould be thought ſuſpicious; than which there cannot be a more unamiable character. If you appear myſterious and reſerved, others will be truly ſo with you; and in this caſe there is an end to improvement, for you will gather no information. Be reſerved, but never ſeem ſo.

18. THERE is a fault extremely common with ſome people, which I would have *you* to avoid. When their opinion is aſked, upon any ſubject, they will give it with ſo apparent a diffidence and timidity, that one cannot, without the utmoſt pain, liſten to them; eſpecially if they are known to be men of univerſal knowledge. 'Your Lordſhip will pardon me,' ſays one of this ſtamp, 'if I ſhould not be able to ſpeak to the 'caſe in hand, ſo well as it might be wiſhed.'—'I'll 'venture to ſpeak of this matter to the beſt of my poor 'abilities and dulneſs of apprehenſion.'—'I fear I ſhall

'expose myself, but in obedience to your Lordship's 'commands'—and while they are making these apologies, they interrupt the business and tire the company.

19. ALWAYS look people in the face, when you speak to them, otherwise you will be thought conscious of some guilt, besides, you lose the opportunity of reading their countenances, from which you will much better learn the impression your discourse makes upon them than you can possibly do from their words; for words are at the will of every one, but the countenance is frequently involuntary.

20. IF in speaking to a person, you are not heard, and should be desired to repeat what you said, do not raise your voice in the repetition, lest you should be thought angry, on being obliged to repeat what you said before; it was probably owing to the hearer's inattention.

21. ONE word only, as to swearing. Those who addict themselves to it, and interlard their discourse with oaths, can never be considered as gentlemen; they are generally people of low education, and are unwelcome in what is called good company. It is a vice that has no temptation to plead, but is, in every respect, as vulgar as it is wicked.

22. NEVER accustom yourself to scandal, nor listen to it; for though it may gratify the malevolence of some people, nine times out of ten, it is attended with great

great diſadvantages. The very perſons you tell it to, will, on reflection, entertain a mean opinion of you, and it will often bring you into very diſagreeable ſituations. And as there would be no evil ſpeakers, if there were no evil hearers, it is in ſcandal as in robbery; the receiver is as bad as the thief. Beſides, it will lead people to ſhun your company, ſuppoſing that you will ſpeak ill of them to the next acquaintance you meet.

23. MIMICKRY, the favourite amuſement of little minds, has been ever the contempt of great ones. Never give way to it yourſelf, nor ever encourage it in others; it is the moſt illiberal of all buffoonery; it is an inſult on the perſon you mimick; and inſults, I have often told you, are ſeldom forgiven.

24. CAREFULLY avoid talking either of your own or other people's domeſtic concerns. By doing the one, you will be thought vain; by entering into the other, you will be conſidered as officious. Talking of yourſelf is an impertinence to the company; your affairs are nothing to them; beſides they cannot be kept too ſecret. And as to the affairs of others, what are they to you? In talking of matters that no way concern you, you are liable to commit blunders, and ſhould you touch any one in a ſore part, you may poſſibly loſe his eſteem. Let your converſation, then, in mixed companies, always be general.

25. JOKES, bon-mots, or the little pleaſantries of

one company, will not often bear to be told in another; they are frequently local, and take their riſe from certain circumſtances, a ſecond company may not be acquainted with; theſe circumſtances, and of courſe your ſtory, may be miſunderſtood, or want explaining; and if after you have prefaced it with,—'I will tell you a good thing;'—the ſting ſhould not be immediately perceived, you will appear exceedingly ridiculous, and wiſh you had not told it. Never then without caution repeat in one place, what you hear in another.

26. IN moſt debates, take up the favourable ſide of the queſtion; however, let me caution you againſt being clamorous, that is, never maintain an argument with heat, though you know yourſelf right; but offer your ſentiments modeſtly and coolly, and if this does not prevail, give it up, and try to change the ſubject by ſaying ſomething to this effect—'I find we ſhall 'hardly convince one another, neither is there any 'neceſſity to attempt it; ſo let us talk of ſomething 'elſe.'

27. NOT that I would have you give up your opinion always; no, aſſert your own ſentiments, and oppoſe thoſe of others, when wrong; but let your manner and voice be gentle and engaging, and yet no ways affected. If you contradict, do it with, 'I may be 'wrong, I won't be poſitive, but I really think—I 'ſhould rather ſuppoſe—If I may be permitted to ſay,' and cloſe your diſpute with good humour, to ſhew that you

you are neither diſpleaſed yourſelf nor meant to diſpleaſe the perſon you diſpute with.

28. ACQUAINT yourſelf with the character and ſituations of the company you go into, before you give a looſe to your tongue; for, ſhould you enlarge on ſome virtue, which any one preſent may notoriouſly want; or ſhould you condemn ſome vice, which any of the company may be particularly addicted to, they will be apt to think your reflections pointed and perſonal, and you will be ſure to give offence. This conſideration will naturally lead you, not to ſuppoſe things ſaid in general, to be leveled at you.

29. LOW-BRED people, when they happen occaſionally to be in good company, imagine themſelves to be the ſubject of every ſeparate converſation. If any part of the company whiſper, it is about them; if they laugh, it is at them; and if any thing is ſaid which they do not comprehend, they immediately ſuppoſe it is meant of them. This miſtake is admirably ridiculed in one of our celebrated comedies. 'I am ſure,' ſays Scrub, 'they were talking of me, for they 'laughed conſumedly.' Now, a well-bred perſon never thinks himſelf diſeſteemed by the company, or laughed at, unleſs their reflections are ſo groſs, that he cannot be ſuppoſed to miſtake them, and his honour obliges him to reſent it in a proper manner; however, be aſſured, gentlemen never laugh at, or ridicule one another, unleſs they are in joke, or on a footing

of the greateſt intimacy. If ſuch a thing ſhould happen once in an age, from ſome pert coxcomb, or ſome flippant woman, it is better to ſeem not to know it, than to make the leaſt reply.

30. IT is a piece of politeneſs not to interrupt a perſon in a ſtory, whether you have heard it before or not. Nay, if a well-bred man is aſked whether he has heard it; he will anſwer no, and let the perſon go on, though he knows it already. Some are fond of telling a ſtory, becauſe they think they tell it well, others pride themſelves in being the firſt teller of it, and others are pleaſed at being thought entruſted with it. Now, all theſe perſons you would diſappoint by anſwering yes. And, as I have told you before, as the greateſt proof of politeneſs is to make every body happy about you, I would never deprive a perſon of any ſecret ſatisfaction of this ſort, in which I could gratify him by a minute's attention.

31. BE not aſhamed of aſking queſtions, if ſuch queſtions lead to information; always accompany them with ſome excuſe, and you never will be reckoned impertinent. But abrupt queſtions, without ſome apology, by all means avoid, as they imply deſign. There is a way of fiſhing for facts, which, if done judiciouſly, will anſwer every purpoſe, ſuch as, taking things you wiſh to know for granted; this will perhaps lead ſome officious perſon to ſet you right. So again, by ſaying, you have heard ſo and ſo, and ſometimes ſeeming to know more than you do, you will often get at information,

information, which you would loſe by direct queſtions, as theſe would put people on their guard, and frequently defeat the very end you aim at.

32. MAKE it a rule never to reflect on any body of people, for, reflections of this nature create many enemies. There are good and bad of all profeſſions; lawyers, ſoldiers, parſons, or citizens. They are all men, ſubject to the ſame paſſions, differing only in their manner, according to the way they have been bred up in. For this reaſon, it is unjuſt, as well as indiſcreet, to attack them as a CORPS collectively. Many a young man has thought himſelf extremely clever in abuſing the clergy. What are the clergy more than other men? Can you ſuppoſe a black gown can make any alteration in his nature? Fie, fie; think ſeriouſly, and I am convinced you will never do it.

33. BUT above all, let no example, no faſhion, no witticiſm, no fooliſh deſire of riſing above what knaves call prejudices, tempt you to excuſe, extenuate or ridicule the leaſt breach of morality; but upon every occaſion, ſhew the greateſt abhorrence of ſuch proceedings, and hold virtue and religion in the higheſt veneration.

34. IT is a great piece of ill-manners to interrupt any one while ſpeaking, by ſpeaking yourſelf, or calling off the attention of the company to any foreign matter. But this every child knows.

35. THE laſt thing I ſhall mention is that of concealing

cealing your learning, except on particular occaſions. Reſerve this for learned men, and let them rather extort it from you, than you be too willing to diſplay it. Hence you will be thought modeſt, and to have more knowledge than you really have. Never ſeem wiſe or more learned than the company you are in. He who affects to ſhew his learning, will be frequently queſtioned; and if found ſuperficial, will be ſneered at; if otherwiſe, he will be deemed a pedant. Real merit will always ſhew itſelf, and nothing can leſſen it in the opinion of the world, but a man's exhibiting it himſelf.

FOR God's ſake, revolve all theſe things ſeriouſly in your mind, before you go abroad into life. Recollect the obſervations you have yourſelf occaſionally made upon men and things, compare them with my inſtructions, and act wiſely, and conſequently, as they ſhall teach you.

A FA-

A FATHER'S LEGACY TO HIS DAUGHTERS.

MY DEAR GIRLS,

YOU had the misfortune to be deprived of your mother, at a time of life when you were insensible of your loss, and could receive little benefit, either from her instruction, or her example. Before this comes to your hands, you will likewise have lost your father.

I HAVE had many melancholy reflections on the forlorn and helpless situation you must be in, if it should please God to remove me from you before you arrive at that period of life, when you will be able to think and act for yourselves. I know mankind too well. I know their falshood, their dissipation, their coldness to all the duties of friendship and humanity. I know the little attention paid to helpless infancy. You will meet with few friends disinterested enough to do you good offices, when you are incapable of making them any return, by contributing to their interest or their pleasure, or to the gratification of their vanity.

I HAVE been ſupported under the gloom naturally ariſing from theſe reflections, by a reliance on the goodneſs of that Providence which has hitherto preſerved you, and given me the moſt pleaſing proſpect of the goodneſs of your diſpoſitions; and by the ſecret hope, that your mother's virtues will entail a bleſſing on her children.

THE anxiety I have for your happineſs has made me reſolve to throw together my ſentiments, relating to your future conduct in life. If I live for ſome years, you will receive them with much greater advantage, ſuited to your different geniuſes and diſpoſitions. If I die ſooner, you muſt receive them in this very imperfect manner,—the laſt proof of my affection.

YOU will all remember your father's fondneſs, when perhaps every other circumſtance relating to him is forgotten. This remembrance, I hope, will induce you to give a ſerious attention to the advices I am now going to leave with you.—I can requeſt this attention with the greater confidence, as my ſentiments on the moſt intereſting points that regard life and manners, were entirely correſpondent to your mother's, whoſe judgment and taſte I truſted much more than my own.

YOU muſt expect that the advice which I ſhall give you will be very imperfect, as there are many nameleſs delicacies, in female manners, of which none but a woman can judge.

YOU

You will have one advantage by attending to what I am going to leave with you; you will hear, at leaſt for once in your lives, the genuine ſentiments of a man, who has no intereſt in flattering or deceiving you.---I ſhall throw my reflections together without any ſtudied order, and ſhall only, to avoid confuſion range them under a few general heads.

You will ſee, in a little treatiſe of mine juſt publiſhed, in what an honourable point of view I have conſidered your ſex; not as domeſtic, drudges, or the ſlaves of our pleaſures, but as our companions and equals; as deſigned to ſoften our hearts and poliſh our manners; and as Thomſon finely ſays,

To raiſe the virtues, animate the bliſs,
And ſweeten all the toils of human life.

I ſhall not repeat what I have there ſaid on this ſubject, and ſhall only obſerve, that from the view I have given of your natural character and place in ſociety, there ariſes a certain propriety of conduct peculiar to your ſex. It is this peculiar propriety of female manners of which I intend to give you my ſentiments, without touching on thoſe general rules of conduct by which men and women are equally bound.

WHILE I explain to you that ſyſtem of conduct which I think will tend moſt to your honour and happineſs, I ſhall, at the ſame time, endeavour to point out thoſe virtues and accompliſhments which render you moſt reſpectable and moſt amiable in the eyes of my own ſex.

RELIGION.

RELIGION.

THOUGH the duties of religion, ſtrictly ſpeaking, are equally binding on both ſexes, yet certain differences in their natural character and education, render ſome vices in your ſex particularly odious. The natural hardneſs of our hearts, and ſtrength of our paſſions, inflamed by the uncontrouled licenſe we are too often indulged with in our youth, are apt to render our manners more diſſolute, and make us leſs ſuſceptible of the finer feelings of the heart. Your ſuperior delicacy, your modeſty, and the uſual ſeverity of your education, preſerve you, in a great meaſure, from any temptation to thoſe vices to which we are moſt ſubjected. The natural ſoftneſs and ſenſibility of your diſpoſitions particularly fit you for the practice of thoſe duties where the heart is chiefly concerned. And this, along with the natural warmth of your imaginations, renders you peculiarly ſuſceptible of the feelings of devotion.

THERE are many circumſtances in your ſituation that peculiarly require the ſupports of religion to enable you to act in them with ſpirit and propriety. Your whole life is often a life of ſuffering. You cannot plunge into buſineſs, or diſſipate yourſelves in pleaſure and riot, as men too often do, when under the preſſure of misfortunes. You muſt bear your ſorrows in ſilence, unknown and unpitied. You muſt often put on a face of ſerenity and cheerfulneſs, when your

your hearts are torn with anguiſh, or ſinking in deſpair. Then your only reſource is in the conſolations of religion. It is chiefly owing to theſe that you bear domeſtic misfortunes better than we do.

BUT you are ſometimes in very different circumſtances, that equally require the reſtraints of religion. The natural vivacity, and perhaps the natural vanity of your ſex, are very apt to lead you into a diſſipated ſtate of life, that deceives you, under the appearance of innocent pleaſure; but which in reality waſtes your ſpirits, impairs your health, weakens all the ſuperior faculties of your minds, and often ſullies your reputations. Religion by checking this diſſipation and rage for pleaſure, enables you to draw more happineſs, even from thoſe very ſources of amuſement, which when too frequently applied to, are often productive of ſatiety and diſguſt.

RELIGION is rather a matter of ſentiment than reaſoning. The important and intereſting articles of faith are ſufficiently plain. Fix your attention on theſe, and do not meddle with controverſy. If you get into that, you plunge into a chaos, from which you will never be able to extricate yourſelves. It ſpoils the temper, and, I ſuſpect, has no good effect on the heart.

AVOID all books, and all converſation, that tend to ſhake your faith on thoſe great points of religion which ſhould ſerve to regulate your conduct, and on

which your hopes of future and eternal happineſs depend.

NEVER indulge yourſelves in ridicule on religious ſubjects; nor give countenance to it in others, by ſeeming diverted with what they ſay. This, to people of good breeding, will be a ſufficient check.

I WISH you to go no farther than the Scriptures for your religious opinions. Embrace thoſe you find clearly revealed. Never perplex yourſelves about ſuch as you do not underſtand, but treat them with ſilent and becoming reverence.—I would adviſe you to read only ſuch religious books as are addreſſed to the heart; ſuch as inſpire pious and devout affections, ſuch as are proper to direct you in your conduct, and not ſuch as tend to entangle you in the endleſs maze of opinions and ſyſtems.

BE punctual in the ſtated performance of your private devotions morning and evening. If you have any ſenſibility or imagination, this will eſtabliſh ſuch an intercourſe between you and the Supreme Being, as will be of infinite conſequence to you in life. It will communicate an habitual cheerfulneſs to your tempers; give a firmneſs and ſteadineſs to your virtue, and enable you to go through all the viciſſitudes of human life with propriety and dignity.

I WISH you to be regular in your attendance on public worſhip, and in receiving the communion.

Allow

Allow nothing to interrupt your public or private devotions, except the performance of ſome active duty in life, to which they ſhould always give place.—In your behaviour at public worſhip, obſerve an exemplary attention and gravity.

THAT extreme ſtrictneſs which I recommend to you in theſe duties, will be conſidered by many of your acquaintance as a ſuperſtitious attachment to forms; but in the advice I give you on this and other ſubjects, I have an eye to the ſpirit and manners of the age. There is a levity and diſſipation in the preſent manners, a coldneſs and liſtleſſneſs in whatever relates to religion, which cannot fail to infect you, unleſs you purpoſely cultivate in your minds a contrary bias, and make the devotional taſte habitual.

AVOID all grimace and oſtentation in your religious duties. They are the uſual cloaks of hypocriſy; at leaſt they ſhew a weak and vain mind.

DO not make religion a ſubject of common converſation in mixed companies. When it is introduced, rather ſeem to decline it. At the ſame time, never ſuffer any perſon to inſult you by any fooliſh ribaldry on your religious opinions, but ſhew the ſame reſentment you would naturally do on being offered any other perſonal inſult. But the ſureſt way to avoid this, is by a modeſt reſerve on the ſubject, and by uſing no freedom with others about their religious ſentiments.

CULTIVATE an enlarged charity for all mankind, however they may differ from you in their religious opinions. That difference may probably ariſe from cauſes in which you had no ſhare, and from which you can derive no merit.

SHEW your regard to religion, by a diſtinguiſhing reſpect to all its miniſters, of whatever perſuaſion, who do not by their lives diſhonour their profeſſion; but never allow them the direction of your conſciences leſt they taint you with the narrow ſpirit of their party.

THE beſt effect of your religion will be a diffuſive humanity to all in diſtreſs.—Set apart a certain proportion of your income as ſacred to charitable purpoſes. But in this, as well as in the practice of every other duty, carefully avoid oſtentation. Vanity is always defeating her own purpoſes. Fame is one of the natural rewards of virtue. Do not purſue her, and ſhe will follow you.

Do not confine your charity to giving money. You may have many opportunities of ſhewing a tender and compaſſionate ſpirit where your money is not wanted. —There is a falſe and unnatural refinement in ſenſibility, which makes ſome people ſhun the ſight of every object in diſtreſs. Never indulge this, eſpecially where your friends or acquaintances are concerned. Let the days of their misfortunes, when the world forgets or avoids them, be the ſeaſon for you to exerciſe your humanity and friendſhip. The ſight of human

miſery

misery softens the heart, and makes it better; it checks the pride of health and prosperity, and the distress it occasions is amply compensated by the consciousness of doing your duty, and by the secret endearments which nature has annexed to all our sympathetic sorrows.

WOMEN are greatly deceived, when they think they recommend themselves to our sex by their indifference about religion. Even those men who are themselves unbelievers dislike infidelity in you. Every man who knows human nature, connects a religious taste in your sex with softness and sensibility of heart; at least we always consider the want of it as a proof of that hard and masculine spirit, which of all your faults we dislike the most. Besides, men consider your religion as one of their principal securities for that female virtue in which they are most interested. If a gentleman pretends an attachment to any of you, and endeavours to shake your religious principles, be assured he is either a fool, or has designs on you which he dares not openly avow.

You will probably wonder at my having educated you in a church different from my own. The reason was plainly this: I looked on the differences between our churches to be of no real importance, and that a preference of one to the other was a mere matter of taste. Your mother was educated in the church of England, and had an attachment to it, and I had a

prejudice in favour of every thing she liked. It never was her desire that you should be babtized by a clergyman of the church of England, or be educated in that church. On the contrary, the delicacy of her regard to the smallest circumstance that could affect me in the eye of the world, made her anxiously insist it might be otherwise. But I could not yield to her in that kind of generosity.—When I lost her, I became still more determined to educate you in that church, as I feel a secret pleasure in doing every thing that appears to me to express my affection and veneration for her memory. —I draw but a very faint and imperfect picture of what your mother was, while I endeavour to point out what you should be. *

CONDUCT AND BEHAVIOUR.

ONE of the chiefest beauties in a female character is that modest reserve, that retiring delicacy, which avoids the public eye, and is disconcerted even at the gaze of admiration.—I do not wish you to be insensible to applause. If you were, you must become, if not worse, at least less amiable women. But you may be dazzled by that admiration, which yet rejoices your hearts.

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* The reader will remember, that such observations as respect equally both the sexes are all along as much as possible avoided.

WHEN a girl ceaſes to bluſh, ſhe has loſt the moſt powerful charm of beauty. That extreme ſenſibility which it indicates, may be a weakneſs and incumbrance in our ſex, as I have too often felt; but in yours it is peculiarly engaging. Pedants, who think themſelves philoſophers, aſk why a woman ſhould bluſh when ſhe is conſcious of no crime. It is a ſufficient anſwer, that Nature has made you to bluſh when you are guilty of no fault, and has forced us to love you becauſe you do ſo.—Bluſhing is ſo far from being neceſſarily an attendant on guilt, that it is the uſual companion of innocence.

THIS modeſty, which I think ſo eſſential in your ſex, will naturally diſpoſe you to be rather ſilent in company, eſpecially in a large one.—People of ſenſe and diſcernment will never miſtake ſuch ſilence for dulneſs. One may take a ſhare in converſation without uttering a ſyllable. The expreſſion in the countenance ſhews it, and this never eſcapes an obſerving eye.

I SHOULD be glad that you had an eaſy dignity in your behaviour at public places, but not that confident eaſe, that unabaſhed countenance, which ſeems to ſet the company at defiance.—If, while a gentleman is ſpeaking to you, one of ſuperior rank addreſſes you, do not let your eager attention and viſible preference betray the flutter of your heart. Let your pride on this occaſion preſerve you from that meanneſs into which your vanity would ſink you. Conſider that

you

you expoſe yourſelves to the ridicule of the company, and affront one gentleman only to ſwell the triumph of another, who perhaps thinks he does you honour in ſpeaking to you.

CONVERSE with men even of the firſt rank with that dignified modeſty, which may prevent the approach of the moſt diſtant familiarity, and conſequently prevent them from feeling themſelves your ſuperiors.

WIT is the moſt dangerous talent you can poſſeſs. It muſt be guarded with great diſcretion and good-nature, otherwiſe it will create you many enemies. It is perfectly conſiſtent with ſoftneſs and delicacy; yet they are ſeldom found united. Wit is ſo flattering to vanity, that thoſe who poſſeſs it become intoxicated, and loſe all ſelf-command.

HUMOUR is a different quality. It will make your company much ſolicited; but be cautious how you indulge it.—It is often a great enemy to delicacy, and a ſtill greater one to dignity of character. It may ſometimes gain you applauſe, but will never procure you reſpect.

BE even cautious in diſplaying your good ſenſe It will be thought you aſſume a ſuperiority over the reſt of the company. But if you happen to have any learning, keep it a profound ſecret, eſpecially from the men, who generally look with a jealous and ma-

lignant

lignant eye on a woman of great parts, and a cultivated underſtanding.

A MAN of real genius and candour is far ſuperior to this meanneſs. But ſuch a one will ſeldom fall in your way; and if by accident he ſhould, do not be anxious to ſhew the full extent of your knowledge. If he has any opportunities of ſeeing you, he will ſoon diſcover it himſelf; and if you have any advantages of perſon or manner, and keep your own ſecret, he will probably give you credit for a great deal more than you poſſeſs.—The great art of pleaſing in converſation conſiſts in making the company pleaſed with themſelves. You will more readily hear than talk yourſelves into their good graces.

BEWARE of detraction, eſpecially where your own ſex are concerned. You are generally accuſed of being particularly addicted to this vice; I think unjuſtly.—Men are fully as guilty of it when their intereſts interfere. As your intereſts more frequently claſh, and as your feelings are quicker than ours, your temptations to it are more frequent. For this reaſon, be particularly tender of the reputation of your own ſex, eſpecially when they happen to rival you in our regards. We look on this as the ſtrongeſt proof of dignity and true greatneſs of mind.

SHEW a compaſſionate ſympathy to unfortunate women, eſpecially to thoſe who are rendered ſo by the villany of men. Indulge a ſecret pleaſure, I may

ſay

ſay pride, in being the friends and refuge of the unhappy, but without the vanity of ſhewing it.

CONSIDER every ſpecies of indelicacy in converſation, as ſhameful in itſelf, and as highly diſguſting to us. All double entendre is of this ſort.—The diſſoluteneſs of men's education allows them to be diverted with a kind of wit, which yet they have delicacy enough to be ſhocked at, when it comes from your mouths, or even when you hear it without pain and contempt. Virgin purity is of that delicate nature, that it cannot hear certain things without contamination. It is always in your power to avoid theſe. No man, but a brute or a fool, will inſult a woman with converſation which he ſees gives her pain; nor will he dare to do it, if ſhe reſent the injury with a becoming ſpirit.— There is a dignity in conſcious virtue which is able to awe the moſt ſhameleſs and abandoned of men.

YOU will be reproached perhaps with prudery. By prudery is uſually meant an affectation of delicacy. Now I do not wiſh you to affect delicacy; I wiſh you to poſſeſs it. At any rate, it is better to run the riſk of being thought ridiculous than diſguſting.

THE men will complain of your reſerve. They will aſſure you, that a franker behaviour would make you more amiable. But truſt me, they are not ſincere when they tell you ſo.—I acknowledge, that on ſome occaſions it might render you more agreeable as companions, but it would make you leſs amiable as women;

men; an important diſtinction which many of your ſex are not aware of.—After all, I wiſh you to have great eaſe and openneſs in your converſation. I only point out ſome conſiderations which ought to regulate your behaviour in that reſpect.

HAVE a ſacred regard to truth. Lying is a mean and deſpicable vice.—I have known ſome women of excellent parts, who were ſo much addicted to it, that they could not be truſted in the relation of any ſtory, eſpecially if it contained any thing of the marvellous, or if they themſelves were the heroines of the tale. This weakneſs did not proceed from a bad heart, but was merely the effect of vanity, or an unbridled imagination.—I do not mean to cenſure that lively embelliſhment of a humorous ſtory, which is only intended to promote innocent mirth.

THERE is a certain gentleneſs of ſpirit and manners extremely engaging in your ſex; not that indiſcriminate attention, that unmeaning ſimper, which ſmiles on all alike. This ariſes, either from an affectation of ſoftneſs, or from perfect inſipidity.

THERE is a ſpecies of refinement in luxury, juſt beginning to prevail among the gentlemen of this country, to which our ladies are yet as great ſtrangers as any women upon earth; I hope, for the honour of the ſex, they may ever continue ſo: I mean, the luxury of eating. It is a deſpicable ſelfiſh vice in men, but in your ſex it is beyond expreſſion indelicate and diſguſting.

EVERY

EVERY one who remembers a few years back, is ſenſible of a very ſtriking change in the attention and reſpect formerly paid by the gentlemen to the ladies. Their drawing-rooms are deſerted; and after dinner and ſupper, the gentlemen are impatient till they retire. How they came to loſe this reſpect, which nature and politeneſs ſo well intitle them to, I ſhall not here particularly inquire. The revolutions of manners in any country depend on cauſes very various and complicated. I ſhall only obſerve, that the behaviour of the ladies in the laſt age was very reſerved and ſtately. It would now be reckoned ridiculouſly ſtiff and formal. Whatever it was, it had certainly the effect of making them more reſpected.

A FINE woman, like other fine things in nature, has her proper point of view, from which ſhe may be ſeen to moſt advantage. To fix this point requires great judgment, and an intimate knowledge of the human heart. By the preſent mode of female manners, the ladies ſeem to expect that they ſhall regain their aſcendancy over us, by the fulleſt diſplay of their perſonal charms, by being always in our eye at public places, by converſing with us with the ſame unreſerved freedom as we do with one another; in ſhort, by reſembling us as nearly as they poſſibly can.—But a little time and experience will ſhew the folly of this expectation and conduct.

THE power of a fine woman over the hearts of men, men of the fineſt parts, is even beyond what ſhe conceives.

conceives. They are ſenſible of the pleaſing illuſion, but they cannot, nor do they wiſh to diſſolve it. But if ſhe is determined to diſpel the charm, it certainly is in her power: ſhe may ſoon reduce the angel to a very ordinary girl.

THERE is a native dignity, an ingenuous modeſty to be expected in your ſex, which is your natural protection from the familiarities of the men, and which you ſhould feel previous to the reflection that it is your intereſt to keep yourſelves ſacred from all perſonal freedoms. The many nameleſs charms and endearments of beauty ſhould be reſerved to bleſs the arms of the happy man to whom you give your heart, but who, if he has the leaſt delicacy, will deſpiſe them, if he knows that they have been proſtituted to fifty men before him.—The ſentiment, that a woman may allow all innocent freedoms, provided her virtue is ſecure, is both groſsly indelicate and dangerous, and has proved fatal to many of your ſex.

LET me now recommend to your attention that elegance, which is not ſo much a quality itſelf, as the high poliſh of every other. It is what diffuſes an ineffable grace over every look, every motion, every ſentence you utter. It gives that charm to beauty without which it generally fails to pleaſe. It is partly a perſonal quality, in which reſpect it is the gift of nature; but I ſpeak of it principally as a quality of the mind. In a word, it is the perfection of taſte in

life and manners;—every virtue and every excellence, in their moſt graceful and amiable forms.

You may perhaps think that I want to throw every ſpark of nature out of your compoſition, and to make you entirely artificial. Far from it. I wiſh you to poſſeſs the moſt perfect ſimplicity of heart and manners. I think you may poſſeſs dignity without pride, affability without meanneſs, and ſimple elegance without affectation. Milton had my idea, when he ſays of Eve,

Grace was in all her ſteps, Heaven in her eye, In every geſture dignity and love.

AMUSEMENTS.

EVERY period of life has amuſements which are natural and proper to it. You may indulge the variety of your taſtes in theſe, while you keep within the bounds of that propriety which is ſuitable to your ſex.

Some amuſements are conducive to health, as various kinds of exerciſe: ſome are connected with qualities really uſeful, as different kinds of women's work, and all the domeſtic concerns of a family: ſome are elegant accompliſhments, as dreſs, dancing, muſic, and drawing. Such books as improve your underſtanding, enlarge your knowledge, and cultivate your taſte, may be conſidered in a higher point of view than

than mere amuſements. There are a variety of others, which are neither uſeful nor ornamental, ſuch as play of different kinds.

I WOULD particularly recommend to you thoſe exerciſes that oblige you to be much abroad in the open air, ſuch as walking, and riding on horſe back. This will give vigour to your conſtitutions, and a bloom to your complexions. If you accuſtom yourſelves to go abroad always in chairs and carriages, you will ſoon become ſo enervated, as to be unable to go out of doors without them. They are like moſt articles of luxury, uſeful and agreeable when judiciouſly uſed; but when made habitual, they become both inſipid and pernicious.

AN attention to your health is a duty you owe to yourſelves and to your friends. Bad health ſeldom fails to have an influence on the ſpirits and temper. The fineſt geniuſes, the moſt delicate minds, have very frequently a correſpondent delicacy of bodily conſtitutions, which they are too apt to neglect. Their luxury lies in reading and late hours, equal enemies to health and beauty.

BUT though good health be one of the greateſt bleſſings of life, never make a boaſt of it, but enjoy it in grateful ſilence. We ſo naturally aſſociate the idea of female ſoftneſs and delicacy with a correſpondent delicacy of conſtitution, that when a woman ſpeaks of her great ſtrength, her extraordinary appetite, her

ability to bear exceſſive fatigue, we recoil at the deſcription in a way ſhe is little aware of.

THE intention of your being taught needlework, knitting, and ſuch like, is not on account of the intrinſic value of all you can do with your hands, which is trifling, but to enable you to judge more perfectly of that kind of work, and to direct the execution of it in others. Another principal end is to enable you to fill up, in a tolerably agreeable way, ſome of the many ſolitary hours you muſt neceſſarily paſs at home. It is a great article in the happineſs of life, to have your pleaſures as independent of others as poſſible. By continually gadding abroad in ſearch of amuſement, you loſe the reſpect of all your acquaintances, whom you oppreſs with thoſe viſits, which, by a more diſcreet management, might have been courted.

THE domeſtic economy of a family is entirely a woman's province, and furniſhes a variety of ſubjects for the exertion both of good ſenſe and good taſte. If you ever come to have the charge of a family, it ought to engage much of your time and attention; nor can you be excuſed from this by any extent of fortune, though with a narrow one the ruin that follows the neglect of it may be more immediate.

I AM at the greateſt loſs what to adviſe you in regard to books. There is no impropriety in your reading hiſtory, or cultivating any art or ſcience to which genius or accident leads you. The whole volume

lume of Nature lies open to your eye, and furniſhes an infinite variety of entertainment. If I was ſure that nature had given you ſuch ſtrong principles of taſte and ſentiment as would remain with you, and influence your future conduct, with the utmoſt pleaſure would I endeavour to direct your reading in ſuch a way as might form that taſte to the utmoſt perfection of truth and elegance. "But when I reflect how eaſy it is to warm a girl's imagination, and how difficult deeply and permanently to affect her heart; how readily ſhe enters into every refinement of ſentiment, and how eaſily ſhe can ſacrifice them to vanity or convenience;" I think I may very probably do you an injury by artificially creating a taſte, which, if Nature never gave it you, would only ſerve to embarraſs your future conduct.—I do not want to *make* you any thing: I want to know what Nature has made you, and to perfect you on her plan. I do not wiſh you to have ſentiments that might perplex you: I wiſh you to have ſentiments that may uniformly and ſteadily guide you, and ſuch as your hearts ſo thoroughly approve, that you would not forego them for any conſideration this world could offer.

DRESS is an important article in female life. The love of dreſs is natural to you, and therefore it is proper and reaſonable. Good ſenſe will regulate your expence in it, and good taſte will direct you to dreſs in ſuch a way as to conceal any blemiſhes, and ſet off

your beauties, if you have any, to the greateſt advantage. But much delicacy and judgement are required in the application of this rule. A fine woman ſhews her charms to moſt advantage, when ſhe ſeems moſt to conceal them. The fineſt boſom in nature is not ſo fine as what imagination forms. The moſt perfect elegance of dreſs appears always the moſt eaſy, and the leaſt ſtudied.

Do not confine your attention to dreſs to your public appearances. Accuſtom yourſelves to an habitual neatneſs, ſo that in the moſt careleſs undreſs, in your unguarded hours, you may have no reaſon to be aſhamed of your appearance.—You will not eaſily believe how much we conſider your dreſs as expreſſive of your characters. Vanity, levity, ſlovenlineſs, folly, appear through it. An elegant ſimplicity is an equal proof of taſte and delicacy.

In dancing, the principal points you are to attend to are eaſe and grace. I would have you to dance with ſpirit; but never allow yourſelves to be ſo far tranſported with mirth, as to forget the delicacy of your ſex.—Many a girl dancing in the gaiety and innocence of her heart, is thought to diſcover a ſpirit ſhe little dreams of.

I know no entertainment that gives ſuch pleaſure to any perſon of ſentiment or humour, as the theatre. But I am ſorry to ſay, there are few Engliſh comedies a lady can ſee, without a ſhock to delicacy. You will

not

not readily ſuſpect the comments gentlemen make on your behaviour on ſuch occaſions. Men are often beſt acquainted with the moſt worthleſs of your ſex, and from them too readily form their judgment of the reſt. A virtuous girl often hears very indelicate things with a countenance no wiſe embarraſſed, becauſe in truth ſhe does not underſtand them. Yet this is, moſt ungenerouſly, aſcribed to that command of features, and that ready preſence of mind, which you are thought to poſſeſs in a degree far beyond us; or, by ſtill more malignant obſervers, it is aſcribed to hardened effrontery.

SOMETIMES a girl laughs with all the ſimplicity of unſuſpecting innocence, for no other reaſon but being infected with other people's laughing: ſhe is then believed to know more than ſhe ſhould do.—If ſhe does happen to underſtand an improper thing, ſhe ſuffers a very complicated diſtreſs: ſhe feels her modeſty hurt in the moſt ſenſible manner, and at the ſame time is aſhamed of appearing conſcious of the injury. The only way to avoid theſe inconveniencies, is never to go to a play that is particularly offenſive to delicacy.—Tragedy ſubjects you to no ſuch diſtreſs.—Its ſorrows will ſoften and ennoble your hearts.

I NEED ſay little about gaming, the ladies in this country being as yet almoſt ſtrangers to it. It is a ruinous and incurable vice; and as it leads to all the ſelfiſh and turbulent paſſions, is peculiarly odious in your

your ſex. I have no objection to your playing a little at any kind of game, as a variety in your amuſements, provided that what you can poſſibly loſe is ſuch a trifle as can neither intereſt nor hurt you.

IN this, as well as in all important points of conduct, ſhew a determined reſolution and ſteadineſs. This is not in the leaſt inconſiſtent with that ſoftneſs and gentleneſs ſo amiable in your ſex. On the contrary, it gives that ſpirit to a mild and ſweet diſpoſition, without which it is apt to degenerate into inſipidity. It makes you reſpectable in your own eyes, and dignifies you in ours.

FRIENDSHIP, LOVE, MARRIAGE.

THE luxury and diſſipation that pravail in genteel life, as they corrupt the heart in many reſpects, ſo they render it incapable of warm, ſincere, and ſteady friendſhip. A happy choice of friends will be of the utmoſt conſequence to you, as they may aſſiſt you by their advice and good offices. But the immediate gratification which friendſhip affords to a warm, open and ingenuous heart, is of itſelf a ſufficient motive to court it.

IN the choice of your friends, have principal regard to goodneſs of heart and fidelity. If they alſo poſſeſs taſte and genius, that will ſtill make them more agreeable and uſeful companions. You have particular reaſon to place confidence in thoſe who have

have ſhewn affection for you in your early days, when you were incapable of making them any return. This is an obligation for which you cannot be too grateful: When you read this, you will naturally think of your mother's friend, to whom you owe ſo much.

IF you have the good fortune to meet with any who deſerve the name of friends, unboſom yourſelf to them with the moſt unſuſpicious confidence. It is one of the world's maxims, never to truſt any perſon with a ſecret, the diſcovery of which could give you any pain; but it is the maxim of a little mind and a cold heart, unleſs where it is the effect of frequent diſappointments and bad uſage. An open temper, if reſtrained but by tolerable prudence, will make you, on the whole, much happier than a reſerved ſuſpicious one, although you may ſometimes ſuffer by it. coldneſs and diſtruſt are but the too certain conſequences of age and experience; but they are unpleaſant feelings, and need not be anticipated before their time.

BUT however open you may be in talking of your own affairs, never diſcloſe the ſecrets of one friend to another. Theſe are ſacred depoſites, which do not belong to you, nor have you any right to make uſe of them.

THERE is another caſe, in which I ſuſpect it is proper to be ſecret, not ſo much from motives of prudence,

prudence, as delicacy. I mean in love matters. Though a woman has no reaſon to be aſhamed of an attachment to a man of merit, yet nature, whoſe authority is ſuperior to philoſophy, has annexed a ſenſe of ſhame to it. It is even long before a woman of delicacy dares avow to her own heart that ſhe loves; and when all the ſubterfuges of ingenuity to conceal it from herſelf fail, ſhe feels a violence done both to her pride and to her modeſty. This, I ſhould imagine, muſt always be the caſe where ſhe is not ſure of a return to her attachment.

IN ſuch a ſituation, to lay the heart open to any perſon whatever, does not appear to me conſiſtent with the perfection of female delicacy. But perhaps I am in the wrong.—At the ſame time I muſt tell you, that, in point of prudence, it concerns you to attend well to the conſequences of ſuch a diſcovery. Theſe ſecrets, however important in your own eſtimation, may appear very trifling to your friend, who poſſibly will not enter into your feelings, but may rather conſider them as a ſubject of pleaſantry. For this reaſon, love-ſecrets are of all others the worſt kept. But the conſequences to you may be very ſerious, as no man of ſpirit and delicacy ever valued a heart much hackneyed in the ways of love.

IF, therefore, you muſt have a friend to pour out your heart to, be ſure of her honour and ſecrecy. Let her not be a married woman, eſpecially if ſhe lives

lives happily with her huſband. There are certain unguarded moments, in which ſuch a woman, though the beſt and worthieſt of her ſex, may let hints eſcape, which at other times, or to any other perſon than her huſband, ſhe would be incapable of; nor will a huſband in this caſe feel himſelf under the ſame obligation of ſecrecy and honour, as if you had put your confidence originally in himſelf, eſpecially on a ſubject which the world is apt to treat ſo lightly.

IF all other circumſtances are equal, there are obvious advantages in your making friends of one another. The ties of blood, and your being ſo much united in one common intereſt, form an additional bond of union to your friendſhip. If your brothers ſhould have the good fortune to have hearts ſuſceptible of friendſhip, to poſſeſs truth, honour, ſenſe, and delicacy of ſentiment, they are the fitteſt and moſt unexceptionable confidants. By placing confidence in them, you will receive every advantage which you could hope for from the friendſhip of men, without any of the inconveniencies that attend ſuch connexions with our ſex.

BEWARE of making confidants of your ſervants. Dignity not properly underſtood very readily degenerates into pride, which enters into no friendſhips, becauſe it cannot bear an equal, and is ſo fond of flattery as to graſp at it even from ſervants and dependants. The moſt intimate confidants, therefore, of

of proud people are valets-de-chamber and waiting women. Shew the utmoſt humanity to your ſervants; make their ſituation as comfortable to them as is poſſible: but if you make them your confidants, you ſpoil them, and debaſe yourſelves.

NEVER allow any perſon, under the pretended ſanction of friendſhip, to be ſo familiar as to loſe a porper reſpect for you. Never allow them to teaſe you on any ſubject that is diſagreeable, or where you have once taken your reſolution. Many will tell you, that this reſerve is inconſiſtent with the freedom which friendſhip allows. But a certain reſpect is as neceſſary in friendſhip as in love. Without it, you may be liked as a child, but you will never be beloved as an equal.

THE temper and diſpoſitions of the heart in your ſex make you enter more readily and warmly into friendſhips than men. Your natural propenſity to it is ſo ſtrong, that you often run into intimacies which you ſoon have ſufficient cauſe to repent of; and this makes your friendſhips ſo very fluctuating.

ANOTHER great obſtacle to the ſincerity as well as ſteadineſs of your friendſhips is the great claſhing of your intereſts in the purſuits of love, ambition, or vanity. For theſe reaſons, it ſhould appear at firſt view more eligible for you to contract your friendſhips with the men. Among other obvious advantages of an eaſy intercourſe between the two

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ſexes, it occaſions an emulation and exertion in each to excel and be agreeable: hence their reſpective excellencies are mutually communicated and blended.—As their intereſts in no degree interfere, there can be no foundation for jealouſy or ſuſpicion of rivalſhip. The friendſhip of a man for a woman is always blended with a tenderneſs, which he never feels for one of his own ſex, even where love is in no degree concerned. Beſides we are conſcious of a natural title you have to our protection and good offices, and therefore we feel an additional obligation of honour to ſerve you, and to obſerve an inviolable ſecrecy, whenever you confide in us.

BUT apply theſe obſervations with great caution. Thouſands of women of the beſt hearts and fineſt parts have been ruined by men who approached them under the ſpecious name of friendſhip. But ſuppoſing a man to have the moſt undoubted honour, yet his friendſhip to a woman is ſo near a-kin to love, that if ſhe be very agreeable in her perſon, ſhe will probably very ſoon find a lover, where ſhe only wiſhed to meet a friend. Let me here, however, warn you againſt that weakneſs ſo common among vain women, the imagination that every man who takes particular notice of you is a lover. Nothing can expoſe you more to ridicule, than the taking up a man on the ſuſpicion of being your lover, who perhaps never once thought of you in that view, and giving yourſelves thoſe airs ſo common among ſilly women on ſuch occaſions.

THERE is a kind of unmeaning gallantry much practiſed by ſome men, which, if you have any diſcernment, you will find really harmleſs. Men of this ſort will attend you to public places, and be uſeful to you by a number of little obſervances, which thoſe of a ſuperior claſs do not ſo well underſtand, or have not leiſure to regard, or perhaps are too proud to ſubmit to. Look on the compliments of ſuch men as words of courſe, which they repeat to every agreeable woman of their acquaintance. There is a familiarity they are apt to aſſume, which a proper dignity in your behaviour will be eaſily able to check.

THERE is a different ſpecies of men whom you may like as agreeable companions, men of worth, taſte and genius, whoſe converſation, in ſome reſpects, may be ſuperior to what you generally meet with among your own ſex. It will be fooliſh in you to deprive yourſelves of an uſeful and agreeable acquaintance, merely becauſe idle people ſay he is your lover. Such a man may like your company, without having any deſign on your perſon.

PEOPLE whoſe ſentiments, and particularly whoſe taſtes correſpond, naturally like to aſſociate together, although neither of them have the moſt diſtant view of any further connection. But as this ſimilarity of minds often gives riſe to a more tender attachment than friendſhip, it will be prudent to keep a watchful eye over yourſelves, leſt your hearts become too far

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engaged before you are aware of it. At the ſame time, I do not think that your ſex, at leaſt in this part of the world, have much of that ſenſibility which diſpoſes to ſuch attachments. What is commonly called love among you is rather gratitude, and a partiality to the man who prefers you to the reſt of your ſex; and ſuch a man you often marry, with little of either perſonal eſteem or affection. Indeed, without an unuſual ſhare of natural ſenſibility, and very peculiar good fortune, a woman in this country has very little probability of marrying for love.

IT is a maxim laid down among you, and a very prudent one it is, That love is not to begin on your part, but is entirely to be the conſequence of our attachment to you. Now, ſuppoſing a woman to have ſenſe and taſte, ſhe will not find many men to whom ſhe can poſſibly be ſuppoſed to bear any conſiderable ſhare of eſteem. Among theſe few, it is a very great chance if any of them diſtinguiſhes her particularly. Love, at leaſt with us, is exceedingly capricious, and will not always fix where reaſon ſays it ſhould. But ſuppoſing one of them ſhould become particularly attached to her, it is ſtill extremely improbable that he ſhould be the man in the world her heart moſt approved of.

AS, therefore, Nature has not given you that unlimited range in your choice which we enjoy, ſhe has wiſely and benevolently aſſigned to you a greater flexibility of taſte on this ſubject. Some agreeable qua-

lities recommend a gentleman to your common good liking and friendſhip. In the courſe of his acquaintance, he contracts an attachment to you. When you perceive it, it excites your gratitude; this gratitude riſes into a preference, and this preference perhaps at laſt advances to ſome degree of attachment, eſpecially if it meets with croſſes and difficulties, for theſe, and a ſtate of ſuſpenſe, are very great incitements to attachment, and are the food of love in both ſexes. If attachment was not excited in your ſex in this manner, there is not one of a million of you that could ever marry with any degree of love.

A MAN of taſte and delicacy marries a woman becauſe he loves her more than any other. A woman of equal taſte and delicacy marries him becauſe ſhe eſteems him, and becauſe he gives her that preference. But if a man unfortunately becomes attached to a woman whoſe heart is ſecretly pre-engaged, his attachment, inſtead of obtaining a ſuitable return, is particularly offenſive; and if he perſiſts to teaze her, he makes himſelf equally the object of her ſcorn and averſion.

THE effects of love among men are diverſified by their different tempers. An artful man may counterfeit every one of them ſo as eaſily to impoſe on a young girl of an open, generous, and feeling heart, if ſhe is not extremely on her guard. The fineſt parts in ſuch a girl may not always prove ſufficient for her ſecurity.

curity. The dark and crooked paths of cunning are unſearchable, and inconceivable to an honourable and elevated mind.

THE following, I apprehend, are the moſt genuine effects of an honourable paſſion among the men, and the moſt difficult to counterfeit. A man of delicacy often betrays his paſſion by his too great anxiety to conceal it, eſpecially if he has little hopes of ſucceſs. True love, in all its ſtages, ſeeks concealment, and never expects ſucceſs. It renders a man not only reſpectful, but timid to the higheſt degree in his behaviour to the woman he loves. To conceal the awe he ſtands in of her, he may ſometimes affect pleaſantry, but it ſits aukwardly on him, and he quickly relapſes into ſerioufneſs, if not into dulneſs. He magnifies all her real perfections in his imagination, and is either blind to her failings, or converts them into beauties. Like a perſon conſcious of guilt, he is jealous that every eye obſerves him; and to avoid this, he ſhuns all the little obſervances of common gallantry.

HIS heart and his character will be improved in every reſpect by his attachment. His manners will become more gentle, and his converſation more agreeable; but diffidence and embarraſſment will always make him appear to diſadvantage in the company of his miſtreſs. If the faſcination continue long, it will totally depreſs his ſpirit, and extinguiſh every active, vigorous and manly principle of his mind. You will

find this ſubject beautifully and pathetically painted in Thomſon's Spring.

WHEN you obſerve in a gentleman's behaviour theſe marks which I have deſcribed above, reflect ſeriouſly what you are to do. If his attachment is agreeable to you, I leave you to do as nature, good ſenſe, and delicacy ſhall direct you. If you love him let me adviſe you never to diſcover to him the full extent of your love, no not although you marry him. That ſufficiently ſhews your preference, which is all he is entitled to know. If he has delicacy, he will aſk for no ſtronger proof of your affection for your ſake; if he has ſenſe, he will not aſk it for his own. This is an unpleaſant truth, but it is my duty to let you know it; violent love cannot ſubſiſt, at leaſt cannot be expreſſed, for any time together, on both ſides; otherwiſe the certain conſequence, however concealed, is ſatiety and diſguſt. Nature in this caſe has laid the reſerve on you.

IF you ſee evident proofs of a gentleman's attachment, and are determined to ſhut your heart againſt him, as you ever hope to be uſed with generoſity by the perſon who ſhall engage your own heart, treat him honourably and humanely. Do not let him linger in a miſerable ſuſpenſe, but be anxious to let him know your ſentiments with regard to him.

HOWEVER people's hearts may deceive them, there is ſcarcely a perſon that can love for any time without

at leaſt ſome diſtant hope of ſucceſs. If you really wiſh to undeceive a lover, you may do it in a variety of ways. There is a certain ſpecies of eaſy familiarity in your behaviour, which may ſatisfy him, if he has any diſcernment left, that he has nothing to hope for. But perhaps your particular temper may not admit of this.—You may eaſily ſhew that you want to avoid his company; but if he is a man whoſe friendſhip you wiſh to preſerve, you may not chuſe this method, becauſe then you loſe him in every capacity.—You may get a common friend to explain matters to him, or fall on many other devices, if you are ſeriouſly anxious to put him out of ſuſpenſe.

BUT if you are reſolved againſt every ſuch method, at leaſt do not ſhun opportunities of letting him explain himſelf. If you do this, you act barbarouſly and unjuſtly. If he brings you to an explanation, give him a polite, but reſolute and deciſive anſwer. In whatever way you convey your ſentiments to him, if he is a man of ſpirit and delicacy, he will give you no further trouble, nor apply to your friends for their interceſſion. This laſt is a method of courtſhip which every man of ſpirit will diſdain.—He will never whine nor ſue for your pity. That would mortify him almoſt as much as your ſcorn. In ſhort, you may poſſibly break ſuch a heart, but you cannot bend it.—Great pride always accompanies delicacy, however concealed under the appearance of the utmoſt gentle-

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neſs and modeſty, and is the paſſion of all others the moſt difficult to conquer.

THERE is a caſe where a woman may coquette juſtifiably to the utmoſt verge which her conſcience will allow. It is where a gentleman purpoſely declines to make his addreſſes, till ſuch time as he thinks himſelf perfectly ſure of her conſent. This at bottom is intended to force a woman to give up the undoubted privilege of her ſex, the privilege of her refuſing; it is intended to force her to explain herſelf, in effect, before the gentleman deigns to do it, and by this mean to oblige her to violate the modeſty and delicacy of her ſex, and to invert the cleareſt order of nature. All this ſacrifice is propoſed to be made merely to gratify a moſt deſpicable vanity in a man who would degrade the very woman whom he wiſhes to make his wife.

IT is of great importance to diſtinguiſh, whether a gentleman who has the appearance of being your lover delays to ſpeak explicitly, from the motive I have mentioned, or from a diffidence inſeparable from true attachment. In the one caſe, you can ſcarcely uſe him too ill: in the other, you ought to uſe him with great kindneſs: and the greateſt kindneſs you can ſhew him, if you are determined not to liſten to his addreſſes, is to let him know it as ſoon as poſſible.

I KNOW the many excuſes with which women endeavour to juſtify themſelves to the world, and to their

their own conſciences, when they act otherwiſe. Sometimes they plead ignorance, or at leaſt uncertainty, of the gentleman's real ſentiments. That may ſometimes be the caſe. Sometimes they plead the decorums of their ſex, which enjoin an equal behaviour to all men, and forbid them to conſider any man as a lover, till he has directly told them ſo.—Perhaps few women carry their ideas of female delicacy and decorum ſo far as I do. But I muſt ſay, you are not entitled to plead the obligation of theſe virtues, in oppoſition to the ſuperior ones of gratitude, juſtice, and humanity. The man is entitled to all theſe, who prefers you to the reſt of your ſex, and perhaps whoſe greateſt weakneſs is this very preference. The truth of the matter is, vanity, and the love of admiration, are ſo prevailing paſſions among you, that you may be conſidered to make a very great ſacrifice whenever you give up a lover, till every art of coquetry fails to keep him, or till he forces you to an explanation. You can be fond of the love, when you are indifferent to, or even when you deſpiſe the lover.

BUT the deepeſt and moſt artful coquetry is employed by women of ſuperior taſte and ſenſe, to engage and fix the heart of a man whom the world and whom they themſelves eſteem, although they are firmly determined never to marry him. But his converſation amuſes them, and his attachment is the higheſt gratification to their vanity; nay, they can ſometimes

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be gratified with the utter ruin of his fortune, fame, and happineſs.—God forbid I ſhould ever think ſo of all your ſex. I know many of them have principles, have generoſity and dignity of ſoul that elevates them above the worthleſs vanity I have been ſpeaking of.

SUCH a woman, I am perſuaded, may always convert a lover, if ſhe cannot give him her affections, into a warm and ſteady friend, provided he is a man of ſenſe, reſolution, and candour. If ſhe explains herſelf to him with a generous openneſs and freedom, he muſt feel the ſtroke as a man; but he will likewiſe bear it as a man: what he ſuffers he will ſuffer in ſilence. Every ſentiment of eſteem will remain; but love though it requires very little food, and is eaſily ſurfeited with too much, yet it requires ſome. He will view her in the light of a married woman; and though paſſion ſubſides, yet a man of a candid and generous heart always retains a tenderneſs for a woman he has once loved, and who has uſed him well, beyond what he feels for any other of her ſex.

IF he has not confided his own ſecret to any body, he has an undoubted title to aſk you not to divulge it. If a woman chuſes to truſt any of her companions with her own unfortunate attachments, ſhe may, as it is her own affair alone: but if ſhe has any generoſity or gratitude, ſhe will not betray a ſecret which does not belong to her.

MALE coquetry is much more inexcuſable than female,

male, as well as more pernicious; but it is rare in this country. Very few men will give themſelves the trouble to gain or retain any woman's affections, unleſs they have views on her either of an honourable or diſhonourable kind. Men employed in the purſuits of buſineſs, ambition, or pleaſure, will not give themſelves the trouble to engage a woman's affections merely from the vanity of conqueſt, and of triumphing over the heart of an innocent and defenceleſs girl. Beſides, people never value much what is entirely in their power. A man of parts, ſentiment, and addreſs, if he lays aſide all regard to truth and humanity, may engage the hearts of fifty women at the ſame time, and may likewiſe conduct his coquetry with ſo much art, as to put it out of the power of any of them to ſpecify a ſingle expreſſion that could be ſaid to be directly expreſſive of love.

THIS ambiguity of behaviour, this art of keeping one in ſuſpenſe, is the great ſecret of coquetry in both ſexes. It is the more cruel in us, becauſe we can carry it what length we pleaſe, and continue it as long as we pleaſe, without your being ſo much as at liberty to complain or expoſtulate; whereas we can break our chain, and force you to explain, whenever we become impatient of our ſituation.

I HAVE inſiſted the more particularly on this ſubject of courtſhip, becauſe it may moſt readily happen to you at that early period of life when you can have little experience

experience or knowledge of the world, when your paſſions are warm, and your judgments not arrived at ſuch full maturity as to be able to correct them.—I wiſh you to poſſeſs ſuch high principles of honour and generoſity as will render you incapable of deceiving, and at the ſame time to poſſeſs that acute diſernment which may ſecure you againſt being deceived.

A WOMAN, in this country, may eaſily prevent the firſt impreſſions of love, and every motive of prudence and delicacy ſhould make her guard her heart againſt them, till ſuch time as ſhe has received the moſt convincing proof of the attachment of a man of ſuch merit, as will juſtify a reciprocal regard. Your hearts indeed may be ſhut inflexibly and permanently againſt all the merit a man can poſſeſs. That may be your misfortune, bat cannot be your fault. In ſuch a ſituation, you would be equally unjuſt to yourſelf and your lover, if you gave him your hand when your heart revolted againſt him. But miſerable will be your fate, if you allow an attachment to ſteal on you before you are ſure of a return; or, what is infinitely worſe, where there are wanting thoſe qualities which alone can enſure happineſs in a married ſtate.

I KNOW nothing that renders a woman more deſpicable, than her thinking it eſſential to happineſs to be married. Beſides the groſs indelicacy of the ſentiment, it is a falſe one, as thouſands of women have experienced. But if it was true, the belief that it is ſo, and the conſequent impatience to be married, is the moſt effectual way to prevent it.

YOU muſt not think from this, that I do not wiſh you to marry. On the contrary, I am of opinion, that you may attain a ſuperior degree of happineſs in a married ſtate, to what you can poſſibly find in any other. I know the forlorn and unprotected ſituation of an old maid, the chagrin and peeviſhneſs which are apt to infect their tempers, and the great difficulty of making a tranſition with dignity and chearfulneſs, from the period of youth, beauty, admiration, and reſpect, into the calm, ſilent, unnoticed retreat of declining years.

I SEE ſome unmarried women of active, vigorous minds, and great vivacity of ſpirits, degrading themſelves; ſometimes by entering into a diſſipated courſe of life, unſuitable to their years, and expoſing themſelves to the ridicule of girls, who might have been their grand-children; ſometimes by oppreſſing their acquaintances by impertinent intruſions into their private affairs; and ſometimes by being the propagators of ſcandal and defamation. All this is owing to an exuberant activity of ſpirit, which if it had found employment at home, would have rendered them reſpectable and uſeful members of ſociety.

I SEE other women in the ſame ſituation, gentle, modeſt, bleſſed with ſenſe, taſte, delicacy, and every milder feminine virtue of the heart, but of weak ſpirits, baſhful and timid: I ſee ſuch women ſinking into obſcurity and inſignificance, and gradually loſing

every elegant accompliſhment; for this evident reaſon, that they are not united to a partner who has ſenſe, and worth, and taſte, to know their value; one who is able to draw forth their concealed qualities, and ſhew them to advantage; who can give that ſupport to their feeble ſpirits which they ſtand ſo much in need of; and who, by his affection and tenderneſs, might make ſuch a woman happy in exerting every talent, and accompliſhing herſelf in every elegant art that could contribute to his amuſement.

IN ſhort, I am of opinion, that a married ſtate, if entered into from proper motives of eſteem and affection, will be the happieſt for yourſelves, and make you moſt reſpectable in the eyes of the world, and the moſt uſeful members of ſociety. But I confeſs I am not enough of a patriot to wiſh you to marry for the good of the public. I wiſh you to marry for no other reaſon but to make yourſelves happier. When I am ſo particular in my advices about your conduct, I own my heart beats with the fond hope of making you worthy the attachment of men who will deſerve you, and be ſenſible of your merit. But heaven forbid you ſhould ever relinquiſh the eaſe and independence of a ſingle life, to become the ſlaves of a fool, or a tyrant's caprice.

As theſe have been always my ſentiments, I ſhall do you but juſtice, when I leave you in ſuch independent circumſtances as may lay you under no temptation

tation to do from neceſſity what you would never do from choice.—This will likewiſe ſave you from that cruel mortification to a woman of ſpirit, the ſuſpicion that a gentleman thinks he does you an honour or a favour when he aſks you for his wife.

IF I live till you arrive at that age when you ſhall be capable to judge for yourſelves, and do not ſtrangely alter my ſentiments, I ſhall act towards you in a very different manner from what moſt parents do. My opinion has always been, that when that period arrives, the parental authority ceaſes.

I HOPE I ſhall always treat you with that affection and eaſy confidence which may diſpoſe you to look on me as your friend. In that capacity alone I ſhall think myſelf entitled to give you my opinion; in the doing of which, I ſhould think myſelf highly criminal, if I did not to the utmoſt of my power endeavour to diveſt myſelf of all perſonal vanity, and all prejudices in favour of my particular taſte. If you did not chuſe to follow my advice, I ſhould not on that account ceaſe to love you as my children.—Though my right to your obedience was expired, yet I ſhould think nothing could releaſe me from the ties of nature and humanity.

YOU may perhaps imagine, that the reſerved behaviour which I recommend to you, and your appearing ſeldom at public places, muſt cut off all opportunities of your being acquainted with gentlemen. I am very

far from intending this. I adviſe you to no reſerve, but what will render you more reſpected and beloved by our ſex. I do not think public places ſuited to make people acquainted together. They can only be diſtinguiſhed there by their looks and external behaviour. But it is in private companies alone where you can expect eaſy and agreeable converſation, which I ſhould never wiſh you to decline. If you do not allow gentlemen to become acquainted with you, you can never expect to marry with attachment on either ſide.—Love is very ſeldom produced at firſt ſight; at leaſt it muſt have, in that caſe, a very unjuſtifiable foundation. True love is founded on eſteem, in a correſpondence of taſtes and ſentiments, and ſteals on the heart imperceptibly.

THERE is one advice I ſhall leave you, to which I beg your particular attention: Before your affections come to be in the leaſt engaged to any man, examine your tempers, your taſtes, and your hearts, very ſeverely, and ſettle in your own minds, what are the requiſites to your happineſs in a married ſtate; and as it is almoſt impoſſible that you ſhould get every thing you wiſh, come to a ſteady determination what you are to conſider as eſſential, and what may be ſacrificed.

IF you have hearts diſpoſed by nature for love and friendſhip, and poſſeſs thoſe feelings which enable you to enter into all the refinements and delicacies of theſe attachments, conſider well, for heaven's ſake, and as

you

you value your future happineſs, before you give them any indulgence. If you have the misfortune (for a very great misfortune it commonly is to your ſex) to have ſuch a temper and ſuch ſentiments deeply rooted in you, if you have ſpirit and reſolution to reſiſt the ſolicitations of vanity, the perſecution of friends (for you will have loſt the only friend that would never perſecute you) and can ſupport the proſpect of the many inconveniencies attending the ſtate of an old maid, which I formerly pointed out, then you may indulge yourſelves in that kind of ſentimental reading and converſation which is moſt correſpondent to your feelings.

BUT if you find, on a ſtrict ſelf-examination, that marriage is abſolutely eſſential to your happineſs, keep the ſecret inviolable in your own boſoms, for the reaſon I formerly mentioned; but ſhun as you would do the moſt fatal poiſon, all that ſpecies of reading and converſation which warms the imagination, which engages and ſoftens the heart, and raiſes the taſte above the level of common life. If you do otherwiſe, conſider the terrible conflict of paſſions this may afterwards raiſe in your breaſts.

IF this refinement once takes deep root in your minds, and you do not obey its dictates, but marry from vulgar and mercenary views, you may never be able to eradicate it entirely, and then it will imbitter all your married days. Inſtead of meeting with ſenſe, delicacy, tenderneſs, a lover, a friend an equal companion, in

a huſband, you may be tired with inſipidity and dulneſs; ſhocked with indelicacy, or mortified by indifference. You will find none to compaſſionate, or even underſtand your ſufferings; for your huſbands may not uſe you cruelly, and may give you as much money for your clothes, perſonal expenſe, and domeſtic neceſſaries, as is ſuitable to their fortunes. The world therefore would look on you as unreaſonable women, and that did not deſerve to be happy, if you were not ſo.—To avoid theſe complicated evils, if you are determined at all events to marry, I would adviſe you to make all your reading and amuſements of ſuch a kind, as do not affect the heart nor the imagination, except in the way of wit or humour.

I HAVE no view by theſe advices to lead your taſtes; I only want to perſuade you of the neceſſity of knowing your own minds, which, though ſeemingly very eaſy, is what your ſex ſeldom attain on many important occaſions in life, but particularly on this of which I am ſpeaking. There is not a quality I more anxiouſly wiſh you to poſſeſs, than that collected deciſive ſpirit which reſts on itſelf, which enables you to ſee where your true happineſs lies, and to purſue it with the moſt determined reſolution. In matters of buſineſs, follow the advice of thoſe who know them better than yourſelves, and in whoſe integrity you can confide; but in matters of taſte, that depend on your own feelings, conſult no one friend whatever, but conſult your own hearts.

IF

IF a gentleman makes his addreſſes to you, or gives you reaſon to believe he will do ſo, before you allow your affections to be engaged, endeavour in the moſt prudent and ſecret manner, to procure from your friends every neceſſary piece of information concerning him; ſuch as his character for ſenſe, his morals, his temper, fortune and family; whether it is diſtinguiſhed for parts and worth, or for folly, knavery, and loathſome hereditary diſeaſes. When your friends inform you of theſe, they have fulfilled their duty. If they go further, they have not that deference for you which a becoming dignity on your part would effectually command.

WHATEVER your views are in marrying, take every poſſible precaution to prevent their being diſappointed. If fortune, and the pleaſures it brings, are your aim, it is not ſufficient that the ſettlements of a jointure and childrens proviſions be ample, and properly ſecured; it is neceſſary that you ſhould enjoy the fortune during your own life. The principal ſecurity you can have for this will depend on your marrying a good-natured generous man, who deſpiſes money, and who will let you live where you can beſt enjoy that pleaſure, that pomp and parade of life for which you married him.

FROM what I have ſaid, you will eaſily ſee that I could never pretend to adviſe whom you ſhould marry; but I can with great confidence adviſe whom you ſhould not marry.

AVOID

AVOID a companion that may entail any hereditary diſeaſe on your poſterity, particularly (that moſt dreadful of all human calamities) madneſs, It is the height of imprudence to run into ſuch a danger, and in my opinion, highly criminal.

DO not marry a fool; he is the moſt intractable of all animals; he is led by his paſſions and caprices, and is incapable of hearing the voice of reaſon. It may probably too hurt your vanity to have huſbands for whom you have reaſon to bluſh and tremble every time they open their lips in company. But the worſt circumſtance, that attends a fool, is his conſtant jealouſy of his wife being thought to govern him. This renders it impoſſible to lead him, and he is continually doing abſurd and diſagreeable things, for no other reaſon but to ſhew he dares do them.

A RAKE is always a ſuſpicious huſband, becauſe he has only known the moſt worthleſs of your ſex. He likewiſe entails the worſt diſeaſes on his wife and children, if he has the misfortune to have any.

IF you have a ſenſe of religion yourſelves, do not think of huſbands who have none. If they have tolerable underſtandings, they will be glad that you have religion, for their own ſakes, and for the ſake of their families; but it will ſink you in their eſteem. If they are weak men, they will be continually teazing and ſhocking you about your principles.—If you have children, you will ſuffer the moſt bitter diſtreſs, in

ſeeing

ſeeing all your endeavours to form their minds to virtue and piety, all your endeavours to ſecure their preſent and eternal happineſs fruſtrated, and turned into ridicule.

As I look on your choice of a huſband to be of the greateſt conſequence to your happineſs, I hope you will make it with the utmoſt circumſpection. Do not give way to a ſudden ſally of paſſion, and dignify it with the name of love.—Genuine love is not founded in caprice; it is founded in nature, on honourable views, on virtue, on ſimilarity of taſtes and ſympathy of ſouls.

If you have theſe ſentiments, you will never marry any one, when you are not in that ſituation, in point of fortune, which is neceſſary to the happineſs of either of you. What that competency may be, can only be determined by your own taſtes. It would be ungenerous in you to take advantage of a lover's attachment, to plunge him into diſtreſs; and if he has any honour, no perſonal gratification will ever tempt him to enter into any connection which will render you unhappy. If you have as much between you as to ſatisfy all your reaſonable demands, it is ſufficient.

I SHALL conclude with endeavouring to remove a difficulty which muſt naturally occur to any woman of reflection on the ſubject of marriage. What is to become of all theſe refinements of delicacy, that dignity of manners, which checked all familiarities, and

ſuſpended

ſuſpended deſire in reſpectful and awful admiration? In anſwer to this, I ſhall only obſerve, that if motives of intereſt or vanity have had any ſhare in your reſolutions to marry, none of theſe chimerical notions will give you any pain; nay they will very quickly appear as ridiculous in your own eyes, as they probably always did in the eyes of your huſbands. They have been ſentiments which have floated in your imaginations, but have never reached your hearts. But if theſe ſentiments have been truly genuine, and if you have had the ſingular happy fate to attach thoſe who underſtand them, you have no reaſon to be afraid.

MARRIAGE indeed, will at once diſpel the enchantment raiſed by external beauty; but the virtues and graces that firſt warmed the heart, that reſerve and delicacy which always left the lover ſomething further to wiſh, and often made him doubtful of your ſenſibility or attachment, may and ought ever to remain. The tumult of paſſion will neceſſarily ſubſide; but it will be ſucceeded by an endearment, that affects the heart in a more equal, more ſenſible, and tender manner.—But I muſt check myſelf, and not indulge in deſcriptions that may miſlead you, and that too ſenſibly awake the remembrance of my happier days, which, perhaps, it were better for me to forget forever.

I HAVE thus given you my opinion on ſome of the moſt important articles of your future life, chiefly calculated for that period when you are juſt entering the world.

I have

I have endeavoured to avoid ſome peculiarities of opinion, which, from their contradiction to the general practice of the world, I might reaſonably have ſuſpected were not ſo well founded. But in writing to you, I am afraid my heart has been too full, and too warmly intereſted, to allow me to keep this reſolution. This may have produced ſome embarraſſment, and ſome ſeeming contradictions. What I have written has been the amuſement of ſome ſolitary hours, and has ſerved to divert ſome melancholy reflections.—I am conſcious I undertook a taſk to which I was very unequal; but I have diſcharged a part of my duty.—You will at leaſt be pleaſed with it, as the laſt mark of your father's love and attention.

THE END.

CONTENTS.

Modeſty,	*page*	7
Lying,		12
Good-Breeding,		15
Genteel Carriage,		21
Cleanlineſs of perſon,		25
Dreſs,		26
Elegance of Expreſſion,		28
Addreſs Phraſeology, and ſmall-talk.		33
Obſervation,		35
Abſence of Mind,		37
Knowledge of the World,		39
Choice of Company,		51
Laughter,		55
Sundry Little Accompliſhments.		57
Employment of Time.		71
Dignity of Manners.		74
Rules for Converſation,		79
A Father's addreſs to his Daughters		93
Religion,		96
Conduct and Behaviour.		102
Amuſements,		110
Friendſhip, Love, Marriage,		116